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FEBRUARY, 1932

MISSIONS

# Denominational Directory

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**QUESTION BOX**  
(Answers found in this issue)

1. Who gave 67 years of service to India?
2. Who is Thra Moung Yin?
3. What has "long been known as pagoda land"?
4. Where is located the oldest Chinese Baptist church in the world?
5. "Baptists cannot be legally born, married or buried"—where?
6. Who are said to be seeking a new religion?
7. How many Bible women are supported by the women of South China?
8. How many decisions for Christ at Ta Meh Tah resulted from a Gospel Team visit?
9. What is called preeminently the field of Northern Baptists?
10. Who has been making it "his business to lead men to Jesus Christ"?
11. How many ministers and missionaries "came out of a little white frame church by a prairie trail" 33 years ago?
12. What does *Yimbilanga*, *Yimbilanga*, *Nzambi utuzolele* mean?
13. How many books were read last year in the national reading contests conducted by the Department of Missionary Education?
14. What is said to be "a great demonstration of Christian achievement"?
15. How many missionaries working among Mexicans in the United States are supported by the W. A. B. H. M. S.?
16. What is the "calling card" of the women of the "Buffalo Cart" Association in Assam?
17. What is called a "handy guide to home mission facts"?
18. Who sailed on November 20th for Belgian Congo?

**PRIZES FOR 1932**

For correct answers to every question in the 11 issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1933, to receive credit.

This contest is open only to subscribers.

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VOL. 23

# MISSIONS

NO. 2

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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### Washington to His Countrymen

**R**EADING again Washington's Farewell Address to the People of the United States, delivered on September 17, 1796, one is impressed anew with the solid character-quality of the statesman and the nobly frank expression of his views regarding morality and religion. There was a reason why George Washington came to be "first in war, first in peace, first in the hearts of his countrymen," and will abide in that high place. Never did his country need men of his integrity and lofty ideals of citizenship more than today. Never were his words more applicable and worthy of heeding:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true that virtue or morality is a necessary spring of popular government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

"Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."



# MISSIONS

VOLUME 23

FEBRUARY, 1932

NUMBER 2

## High Points of Interest in This Issue



MISSIONS has a letter from a Maine pastor who says: "I want to tell you what my folks are saying about the magazine. One of my leading laymen said to me Sunday night: 'After reading December MISSIONS this afternoon I do not see how any Christian could read the articles in that number and then say that he did not believe in the missionary enterprise.' I quite agree with him." And we not only agree with both of them, but believe that the same comment could truthfully be made concerning any issue. The present one, for example, is filled with convincing evidence of the power of God unto salvation through missionary effort. Take the leading article on Twice Born Men at Boston Bethel, and you will go far to find a more telling group than Captain Samuel, Poor Richard, Tom, Our Indian, Sixteen Ounces, Abie and the Texas Kid; and you will not find a better narrator than Mr. Chapman, who has personally led these trophies of grace. We cross the ocean then to Belgian Congo, where the great annual meeting (Matondo) of 1931 was held at Banza Mantেকে, with over a thousand delegates. Mrs. Freas has told a good story.

We have never had an article just like the next one. To understand the Fellowship of Philip as Dean Hamilton of California knows it you will have to read his description of his "hike" program of evangelism. He appears to be one

of those uncommon individuals with a special mission who remind you of "Uncle John" Vassar. The Tramp knows how to write. Miss Maine of Burma sketches brightly a Holiday Evangelistic Excursion of a Gospel Team from her school, exemplifying Christianity as a life. Dr. Lerrigo writes of Christian Strategy in Burma in his entertaining way.

The Covered Wagon resumes its westward way, and the Diary touches a personal spot in Dr. Cress' life. A Mayor and a Governor both figure in the story this month. The editorials speak of Washington and Lincoln and emphasize the importance of the Disarmament Conference and the unemployment call on the churches. Denominational Realism at Chicago affords Mr. Lippard opportunity to interpret a meeting of unusual importance.

The Board of Missionary Cooperation stresses its Maintenance Movement and other promotional plans. Ten pages are filled with living history as it is made in the mission fields. Missionary education, the R. A., Guild and Crusaders and Open Forum get ten more, and every page is of interest to someone. It is a strong number.

Our readers will note that MISSIONS appears in a new type dress throughout. This implies a change in printers also. The type is a size larger than we have been using, and we think we have never had so clear and satisfactory a page. We hope the change will approve itself to all. It is certainly good for the eyesight.

# Twice Born Men at Boston Bethel

*Human Interest Sketches Directly from the Scene of Soul Rescue*

By REV. H. E. CHAPMAN

## "OUR ANDREW"



ANDREW left his ship in Boston one February day in 1887, and started to see the sights. He had not gone very far before he heard a voice saying, "Come into the Bethel and enjoy the service." This was not quite his idea of enjoying himself, but Missionary Johnson had a way of emphasizing his invitation by a tender but strong hand and thus he led Andrew into the service that night. Before it was over those present were asked to give their hearts to the Pilot of all seas and the Guide of all lands. Our Andrew said, "I will." And when asked to sign the Total Abstinence Pledge he said, "I will" to that also.

Andrew did not forget what he had done. He felt that the step he had taken was a dedication of his life to Christ and he resolved to go every step of the way. Almost twenty years afterwards, he was attending the Northern Baptist Convention in Boston and happened to stray down to Hanover Street in the evening. It was Monday night again and a voice said, "Come in and enjoy our Bethel service."

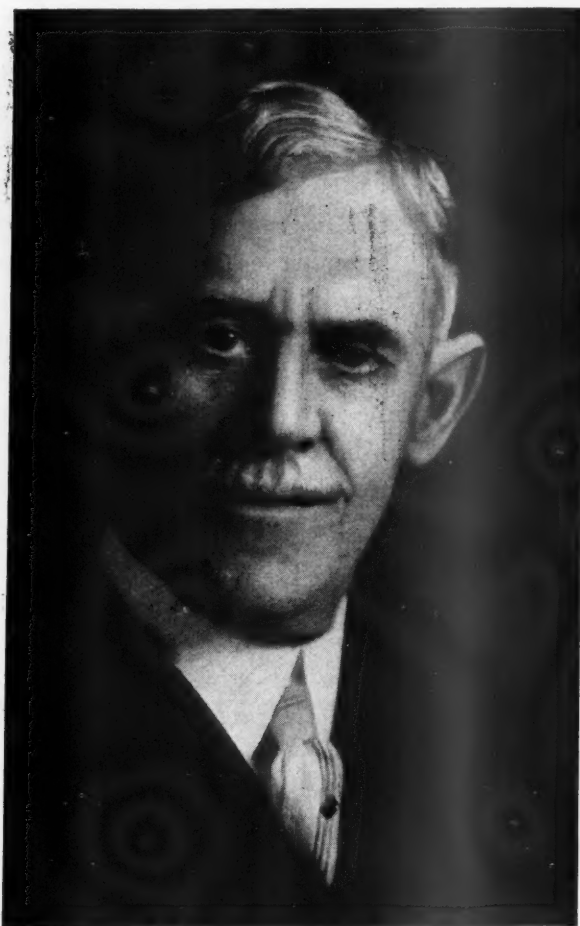
Andrew thought he recognized the voice. He inquired more particularly the name of the place and Missionary Johnson led him in, and together they turned back to the roll of February 27, 1887, and there was the signature written with a less steady hand than it would have been written now by the same but vastly different man. Since that time our Andrew has been one of our ablest Baptist ministers. Like his namesake of long ago he has been making it his first business since his conversion at the Bethel to lead men to Jesus Christ.

"As I think back to that first night when the invitation came to me I see a glorified face. The face was Missionary Johnson's but the glory was the Lord's." Such is his testimony.

## "CAPTAIN" SAMUEL

Samuel was a large, fine looking man when he came to the Bethel. He was called "Captain"

Samuel and seemed to be proud of the prefix. A short time before our acquaintance with Samuel he had met with an accident and sought counsel of a lawyer in New York, and the outlook was good for at least \$1,000 from the ship company in whose employ he was at the time of injury. Our friend hired a room at the Bethel and prepared to



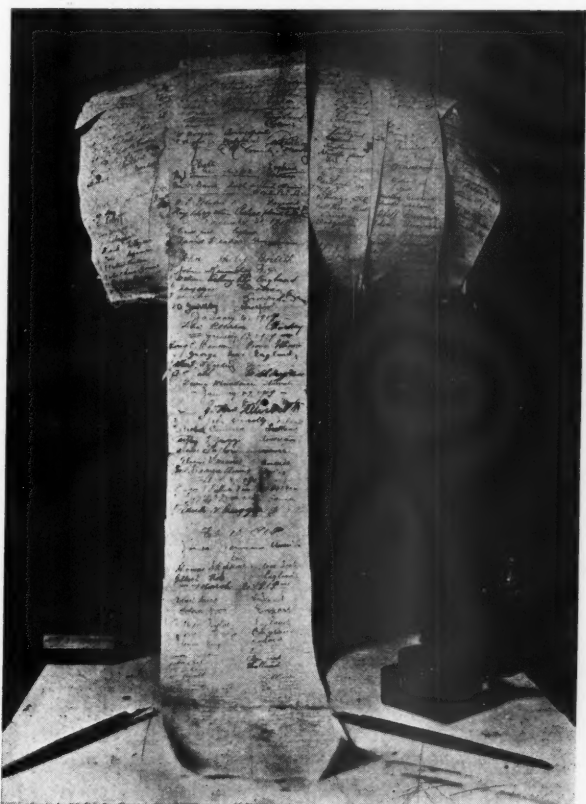
REV. H. E. CHAPMAN

sit tight and wait until his case was settled. He was given a key to his room and he went out to look over the North End of Boston. Now anyone who is not very well acquainted with Boston is pretty likely to be lost in the labyrinth of this district and if one's head is not clear he is sure to have a hard time to get around. In his bewilderment Samuel stopped to use a little of the rea-

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son he could command. He thought, "I have a key to the house where I am to lodge, all I've got to do is to find the door it fits," and so he proceeded to try all the doors to which he came.

A policeman, noticing this strange procedure, asked him what he was doing.



TOTAL ABSTINENCE PLEDGE AT BOSTON BETHEL. IT HAS MORE THAN 75,000 SIGNATURES

"Trying to find out where I belong," he replied. The policeman was a genial fellow and told Samuel he knew where he belonged and he would show him to the place. Samuel was pleased to accompany him but found himself in a few minutes in the tombs at Pemberton Square. Next morning Samuel explained the situation and came back to the Bethel, where he learned that the lawyer from New York had been looking for him. The outcome of his experience with this lawyer was that his case was fixed greatly to the satisfaction of the lawyer but greatly to the dissatisfaction of the "Captain." Samuel received \$9.17 for his injury that had cost him six weeks' time and large doctor bills. With wounded pride, an accumulation of debts, and bitterness for the lawyer who had defrauded him, Samuel came into our meeting on New Year's Eve. At about half past eleven the "Captain" got upon his knees to wrestle

until the bells announcing the New Year should ring. It was some time after midnight when he arose from his knees.

Samuel had accepted the Pilot's offer to guide him in his voyage of life and immediately Samuel began to tell what the Lord had done for him. He was a new man; like Samuel of old he said, "I know the Lord hath spoken to me."

Only once since then, and four years and a half have gone by, have I had occasion to be anxious about our "Captain" lest he should fall. One day the bell rang in the Home and I happened to be there to answer it. Samuel rushed in apparently frightened almost to death. He had come ashore with considerable money, as he had done hundreds of times before, when he was tempted to go to the old haunts. Instead he hired a taxi and came to the Bethel and asked us to pray for him, and then he could laugh at the tempter and rejoice in victory. "Captain" Samuel is now 66 years old and he knows where he belongs and how to get there.

#### "POOR RICHARD"

It was January 4, 1925, when there was a timid knock at the Bethel office door. We opened it and looked into the face of a bedraggled old man 67 years old but looking much older. That night the thing that attracted our attention first of all was that he was barefooted and his feet were a deep red from the cold. Poor Richard told his story. He had started early in the day to join his ship. He was carrying a suit case and overcoat and had on a good pair of shoes and stockings. He went into a restaurant to get some refreshments and that was the last he could recall until he woke up on the East Boston Ferry. Suit case and overcoat and shoes and stockings were missing. As we talked together I shall never forget his question, "Does the Man above care anything about the likes of us fellows?"

Richard said he had been on the sea since he was ten years old, had been shipwrecked many times in reality and wrecked on land several times before, but never had he been compelled to walk the streets in January barefooted. We put a pair of shoes on his feet, gave him a bed ticket and asked him to stay around for a little while that we might get acquainted. Within two days he was working around the place as if he was an employee, to pay his way. At the first meeting he came forward and knelt penitently to confess his sins. He was baptized and then got a job in a



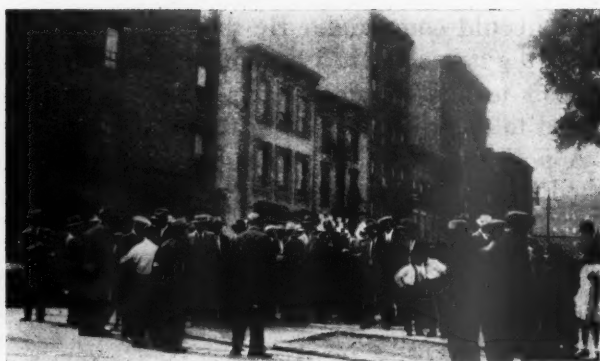
hospital in the city, for he said he wanted to know more about the church and its work.

After several months Richard came in one day and said, "I should like to go back on my old ship and show the fellows who know me what a change has come over me." He went. From time to time, when he was in port, he always came straight to the Bethel and gave a ringing testimony for the Lord. He always paid his way and gave liberally to the church and missionary cause. When the Newton Seminary was making a drive for funds he made three different contributions of a few dollars at a time. The last we heard of him was when we were making up our budget for the National Missionary Society. A Letter came saying, "At this time I presume you are collecting your quota for missions. I want to add my \$5.00 to the cause."

Poor Richard had learned the source of unsearchable riches, and many a man has received a gift of money from him with which to procure a pair of shoes that he might keep his feet warm and dry. When I think of our brother now I see the title "Poor Richard" in an abbreviated form. He is rich indeed and the child of a King.



ASSISTING MR. CHAPMAN, WHO STANDS AT THE CURB, IN STREET PREACHING



STREET PREACHING ON MULBERRY STREET

### "OUR INDIAN"

I had not been at the Bethel two months when one night I found two Indian boys from San Blas in the service. One of them had been there some years before and signed the pledge but had lost his New Testament and wanted to get another one. The two signed our pledge roll and took the New Testament away with them. They got employment in the railroad and came regularly to the services. The pastor called on them two or three times in their lodging place and they intelligently gave their hearts to the Lord and were baptized. It was not long before one of them went back on the sea, but our Indian has held the same job now for more than six years. His name is Frank and it fits him well. He is always frank and faithful, never being absent from a Sunday service unless he has to work. In brief this is his story:

Born at San Blas, Central America. At the age of sixteen he was shanghaied and left the ship at Jacksonville, Florida, reshipping from time to time, always on the sea for twelve years until he came to us. He has never been home since he left. He hears occasionally from some one in the home, where his mother still lives, but conditions have been so unsettled among the islanders since his conversion that it has not been safe for him to go back. Occasionally Charlie, his friend, comes for a little while and twice has gone back to the railroad job with Frank; then he hears the call of the salt sea waves and back he goes, but he too is following the Pilot on land and sea. Sometimes Frank finds another Indian and brings him to church with him. It would be hard to find a more faithful and reliable man than our Indian.

### "TOM"

We have had many Toms at the Bethel, but this story is about one who was there the first night we came into the service. Tom had been

a prize fighter and was proud of his record, although he was only about forty years of age and his fighting days were over. He admitted that he was "licked by John Barleycorn."

Tom for some reason adopted the pastor as a pal and many long talks we had together. Again and again Tom signed the pledge and got down on his knees to promise God he would drink no more. Sometimes he would keep his pledge days at a time; then we would find that he had been drinking again. "I can't make the grade," we would hear him say. Then he would sign and try again.

Tom had a high sense of honor. He said that some of his friends wondered why he came to the Bethel. His answer was, "There is something in my heart that draws me here; I know you are regular." Tom had a long fight but was reconciled to it. He knew he was reaping what he had sown and like a man he took his punishment. Was he a Christian? Who shall say he was not? He fought not only with flesh and blood, he fought against evil appetite and although he went down many times he got up again and fought on.

The last time I saw Tom was in May, 1926. I met him in front of the Seaman's Church Institute in New York. He fairly hugged me and pleaded with me to ask for the privilege of speaking that night in the Institute Chapel. He called several of his shipmates around us and said, "He comes from a regular place. They have helped me more than I can tell." We said "Goodbye." Not long after this we heard that disease had conquered the body and Tom, having fought a good fight, had finished his course.

#### "SIXTEEN OUNCES"

They painted the doors and polished the pillars of the Bethel to welcome the new pastor. "Sixteen Ounces," whose name was really Pound, and who insisted he was short weight, came in to make the acquaintance of the pastor.

"I'm glad to see our place brightened up," he began, "I feel the need of getting fixed up myself and I want you to pray for me."

We joined hands over the table in the reading room and the pastor said, "Hereafter your name is going to be 'Sixteen Ounces.'"

The months slipped by and it was nearly a year before we met again. "Sixteen Ounces" had been making good; then he went on a long voyage and when he came back next time the old appetite conquered. With trembling voice "Sixteen Ounces"

said, "Short Weight again but if you'll give me a hand I'll go to the Inspector and get back to standard." We purchased some medicine and within two days he was registering full weight. Whenever he was in port he came to our meeting and gave his testimony. After about four years, one Sunday night, at the close of the meeting, he came up and had a heart to heart talk with the pastor. Each looked into the other's eyes and understood that all was well. They parted almost affectionately. Two nights later "Sixteen Ounces" was boarding his ship at the dock and in the darkness made a misstep. They recovered his body and found his relatives who wanted our advice as to what to do. We begged for the privilege of burying in the Bethel lot at Woodlawn those precious remains, that had for us so many pleasant memories. Standing by the side of his last resting place we could not help registering our conviction that he was full weight and had merited the "well done" and the joy of the Lord.

#### "THE TEXAS KID"

He was just a young lad of fifteen, but he came bravely into the office to tell us he was a regular seaman and hadn't any money so would like to have a night's lodging. We began to talk about school and home and father and mother. Yes, he had a mother and she was down in Texas, and the tears started as he said he loved her and he could prove it. Then he pulled up his sleeve and showed us a great big heart tattooed on his arm, and inside the red heart was the word "Mother."

Standing there looking at that emblem enshrined in sacred memories, I said, "Now, kid, come clean. How came you here?" He said he had run away from home a month before to join a traveling show and had decided to quit here in Boston. Hearing that we helped seamen he came to see us and of course thought he must claim to be a seaman. We gave him a bed ticket and he



ONE OF BOSTON'S MANY FISH RECEIVING PIERS IN THE DISTRICT REACHED BY THE MINISTRY OF BOSTON BETHEL. THIS PIER SOMETIMES RECEIVES 2,000,000 POUNDS OF FISH IN A WEEK



came into the evening service. At its close he knelt penitently and asked God for Christ's sake to forgive his sin. He said he wanted to get back home and would take up again his school work. We got him a ship the next day sailing for Houston. He said, "That is only 100 miles from home and I'll get off and run every step of the way." Thus the wanderings of one boy came to a happy ending.

#### "ABIE"

With all the enthusiasm characteristic of his race, Abie came rushing in bareheaded and said, "I want to go to sea." We learned that he had come over the road from New York and that nobody knew where he was. He had met a seaman in New York and heard of the great adventures and of the large wages. Together they had come over the road and his senior partner was beginning to realize the situation; hence he sent him in to see us. We told Abie that if he was going to be a seaman he had better be a good one and make a good start by taking a long voyage.

"How would you like to go out for at least a six months' trip?" he was asked.

"Gee, I never thought of going off for so long," he replied.

We told him we would give him lodging for the night and talk over the long trip in the morning

but meantime he had better write his folks where he was, and bid them a long farewell. It was past nine o'clock but that did not matter, we wanted to see that letter written. How he sweat when he wrote. Once he stopped and said, "I hope they wish me luck." We offered some suggestions for the letter and wanted him to explain about that prospective voyage of six months or more, what its hardships would be like and that possibly he would never return. He confessed that he had never thought of these things but we assured him that it was well for him to think of them now and to write them all down.

When he had finished we suggested that we would give it to the mail man and then meet him to fix things up with reference to signing on a ship for a voyage to a foreign port.

"I guess I will wait until morning about having this letter mailed," said Abie. With the coming of daylight next morning Abie decided he would like to see old New York before he went away to sea. He had found his way to Boston over the road. He started out to bear the news to mother that her runaway boy had come home to stay. No doubt more Jewish men should go to sea, but our conviction is that the place for a boy of sixteen like Abie is where his folks know where to find him, and we thank God that we made him seasick before he started.



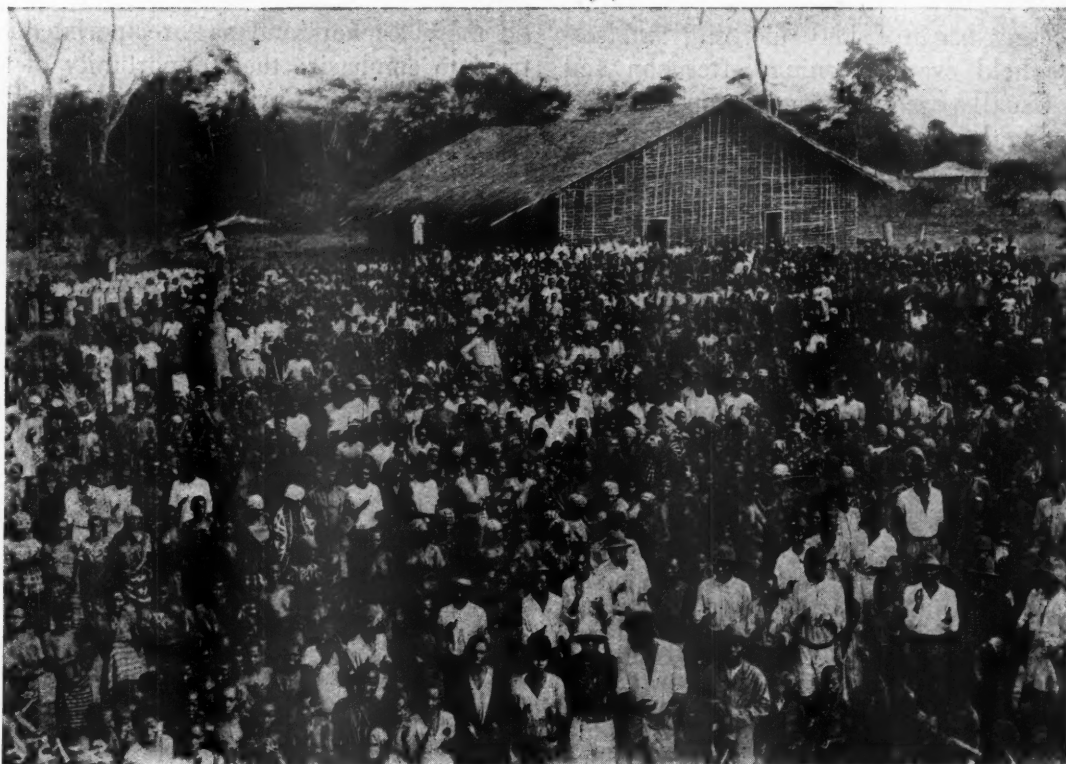
CHINESE AND AMERICAN DELEGATES AND VISITORS AT THE CHINA BAPTIST COUNCIL IN 1930 AT SWATOW



# The Great Matonda of 1931

*A Thousand Delegates and Visitors Throng Banza Manteke, Belgian Congo, and form a Human Kaleidoscope in Action*

By MRS. HOWARD M. FREAS



THIS IS NOT A PHOTOGRAPH OF THE GREAT MATONDA OF 1931 DESCRIBED BY MRS. FREAS, BUT IT ILLUSTRATES A BELGIAN CONGO CROWD SUCH AS GATHERS AT MISSION STATIONS FOR MATONDAS AND OTHER MEETINGS

**T**HIS year for the first time this annual gathering of representatives from over our whole field was held at the new station. Special letters had been sent out because of this, telling also of our three guest speakers who were to come from Kitculty, one of the B. M. S. mission stations. But no one had anticipated the crowds that began to come pouring in Thursday night, let alone the additional numbers that continued to swell the gathering until Sunday, by which time there were easily over a thousand people. Never had there been any such gathering at our Mission, with the exception of the meetings held at the time of the visit of the delegation in 1928. It was amazing.

The new temporary meeting house, to be used until the time when a real church can be built, could not hold the crowds. Fortunately it is an

open building, with only a mud wall whitewashed, four feet in height, above which it is entirely open. It is a huge building, 80 feet long, 50 wide, with a thatched roof and rough timber poles. The seats consist of planks thrown across continuous rows of log supports. Additional seats were brought in and placed in the single central aisle; but even so several hundred people must have been sitting or standing outside the open wall for the Sunday service. The whole gathering was given an additional festive appearance by the decoration of Belgian bunting across the entire front and rows of pennants of the same color swinging at intervals from the beams.

To provide sleeping space even on the floors of houses for all these people was the most difficult part. Every room of the schoolhouse as well as every dormitory and outbuilding that could be

pressed into use was occupied. Some of the delegates had traveled on foot three, four, or even five days to come, and for them food had to be provided. The others were supposed to bring their own and all had to bring blankets. We provided "twandu" or mats of papyrus on which to sleep. The women of our village and the surrounding villages provided most of the food for the distant delegates.

The meeting began Friday morning and sessions were held every morning, afternoon and evening. Usually each meeting was opened by a joint devotional service, after which the women adjourned to the schoolhouse in the morning and afternoon for their sessions, while the men remained in the church. There were also meetings for the children, of whom a great number perforce accompanied their mothers.

Last year had apparently been the first time any special meetings were held for women, who formerly had simply attended the plural meetings where they had been spectators mostly of the activities of the men. So this year we were so glad to have Mrs. Engwall again take charge of the women's meetings, of which the average attendance must have been about 500. What an opportunity! And what a success she made of it. Mrs. Geil, Miss Bona, and Mrs. Hillard, our guest, all spoke at different times, but perhaps the most interesting and practical feature was the breaking up into discussion groups in the middle of each session to discuss the topics presented, and each discussion group was led by one of our native B. M. women, entirely without a white person's presence. In fact, Mrs. Engwall made it a point to leave them to themselves so that they might be perfectly free with their questions and discussions. Moreover, these same women took part in most of the main programs by presenting or discussing subjects in sort of dialog fashion most effectively. (They are the women who are in Mrs. Engwall's Sunday school class of 75 and who have attended her Saturday sewing and hygiene class, though some of them have attended school and helped in various ways here at the station in the past.) Hygiene and health subjects were topics, as well as various phases of religious subjects and their practical application and use.

The men also had practical problems to discuss: education—the crying need of the village schools, establishing central boarding schools, etc.; health, moral problems in the churches, as

well as church business and religious topics. In fact it was difficult to crowd it all in.

The opening meeting, following the devotionals led by Mr. Geil, was on education, and Mr. Engwall insisted that I speak first and help take charge of the discussion. I really think I had my nerve to do it with only my tiny stock knowledge of the language after one and a half years here. But it was a tremendous opportunity to speak to all those teachers and pastor-superintendents. I tried to emphasize their opportunity of winning the children for Christ, and had Lubikula tell about the desirability of having children joining the church instead of waiting till they were grown up, and show how they could hold Sunday afternoon classes for them, such as we had tried to start in several villages when out itinerating. Then I was able to tell them myself about our experience and to report—for those teachers had come in only the night before and told me—that three out of the four teachers whom we had asked to start such classes had done so and for two months had been meeting with great success! I don't know when anything has made me so happy as when those men, all three of them my last year's men in school, told me. And now if we can get other teachers and itinerating pastor-superintendents to do likewise! Later Lubikula spoke again on the village school, what subjects should be taught, and the minimum of equipment with which they could get along. And many of them have no equipment—not a book! not a slate! some not even a board painted black for a blackboard! To me it is a constant source of amazement that the children in such schools can learn anything at all.

The following afternoon Dr. Freas gave a health talk in which he emphasized the necessity of cleanliness of their bodies, their houses, their villages, and told of the new state plan of semi-annual examinations of every village, not only for sleeping sickness, but for birth, death, and illness statistics and for cleanliness of the houses and village.

Many native speakers took part in all the meetings, and always there was open discussion in which they are never slow to take part. Also in the evening meetings which were always of a more or less devotional nature. Friday evening was a testimonial review at which many told of experiences in their Christian lives—women as well as men, every few testimonies being followed by a stanza of a hymn. One of our B. M. women told

of their experiences itinerating this summer for the first time with Mr. Engwall, as Meli did with us. She mentioned how hard it was for them to do such an unusual thing and to do such difficult traveling, but what happiness they found in helping the women of other villages. Saturday evening the people from each section represented stood up in turn and sang a hymn.

The culminating meeting was, of course, the Sunday morning service, followed by communion. Though many stayed over for the big business meeting Monday morning the big crowd dispersed immediately after the Sunday service. There were so many that they had to listen from outside. The

building was entirely surrounded by those who could not be seated inside. Mr. Gulock, one of our guest speakers, preached a very fine sermon. The boarding school boys who were just beginning to return sang an anthem in two parts and we white people at the request of the natives all sang a hymn in Kikongo. The communion service, preceded by the extension of the hand of fellowship to new members, was most impressive, though rather long, since there were so many to be served—the cups had to be used twice and there were three or four hundred cups at least. It was a most inspiring close to the main part of this great Matonda.



*The Fellowship of Philip*

ACTS 8:26-40

## A Novel Fellowship of Philip

*The Remarkable Story of a Self-Ordained Tramp of the Highways Who  
"Hikes" His Way to Human Hearts*

By DEAN HAMILTON

**A**LL RIGHT, I'm coming!" said a young woman, in answer to a call, and not many minutes later the two, father and daughter, let themselves out of a side door at four o'clock of a summer morning. The father rolled back the garage door and the daughter ran out the car. In twenty minutes they were six miles away, and had turned the car about for the daughter's return journey home to the Verduga Hills above Glendale, California. She had deposited her father on Ventura Boulevard in North Hollywood. This is the Coast Route between San Diego and San Francisco and known as "Highway 101." The young woman is a highly respected teacher of English in a Junior High School in her home city of Burbank, but her father is a tramp. True, he is a university man and has seen prosperous days and walked in conventional paths. In fact

he has been the successful pastor of churches. But this day he stands upon the Highway at the mercy of the hurrying throngs that with the first light of the new day are speeding north. It is 450 miles distant to San Francisco. It is a good solid twelve-hour drive and much of the through travel leaves Los Angeles at this early hour. Our Tramp-man is desirous of reaching the northern city at nightfall, eager to abide with friends. He can ill afford to be belated by nightfall, for his slender purse will ill endure the strain of even the most inexpensive bed along the way.

Is there pity in your heart for this man of graying hair as he walks erect and alert along one of the nation's great arteries? There need be none! He is scrupulously clean and well set up. He is perfectly well. Every appointment of his dress is with a care as to this trade he plies. For while,



verily, our man is a Tramp, he is an ordained Tramp, having studied to show himself approved unto God, with a care for every detail. He feels his need for your prayers but not your pity. This one particular Highway between Los Angeles and San Francisco will always be a sacred way to him, as to the more than five hundred men with whom he has ridden.

Under his arm is a brief-case. As he hurries along he holds it snugly underneath his arm, never by the handle. In its carefully arranged interior, for it is quite small, are such well chosen articles as are necessary for the toilet of a clean man for a week or ten days. As he walks rapidly along as one bent upon serious business, he looks back over his left shoulder, surveying the oncoming host. Presently a car of the better sort moves into the radius of his eager eye. Through the windshield and the back window he observes that the driver is alone. He stops, turns squarely about, pushes his hat a bit from his forehead, places both hands behind him, instinctively raises himself on his toes and smiles. The man in the car is surprised to see so gentlemanly looking a Tramp, clean, a man of his years, without baggage, and not lifting a hand in appeal. True it is a mute appeal. Would you know what the Tramp is thinking about? He remembers the Master with the woman at the well. She was surprised, and the Master made an appeal, "Give me to drink." Here in each instance was a surprise and an appeal. Would you know the secret, for our Tramp has a secret? He is humbly seeking to fit into the wisdom of his Master. This fourth of John's Gospel has taken him out upon the Highway and here is his Samaria through which he must go.

Twenty minutes have sped by, cars well laden are passing, open cars with workmen going north on city jobs, and then a large car applies brakes and slips off the Highway. Our Tramp hastens his steps and appears at the door. The driver reaches out and releases the lock. "Thank you very kindly, sir," says our friend, "it is good of you to stop," and adds at once, "where are you going?" He would know how long this driver is to be his host. He is a civil engineer and is going to Santa Barbara. It is 100 miles distant. In five minutes our Tramp will know when they will reach their destination. His speed will determine that. There will be three hours of fellowship. The host led the conversation, but scarcely an

hour had elapsed before he "opened the door" and our man of the Highway saw his opportunity. There was trouble in the home and the younger man turned to the man he had picked up on the Highway as to a valued friend and opened his heart. It was not a new story to the man of the years in the Master's service and he brought the oil and the wine from the Father's house. That which would not have happened in years took place in the compass of three brief hours in the car. Here are no telephone bells to ring, no office secretary to announce "Mr. Jones." In a narrow cell, with the driver conscious of power absolutely under control, he has here the best possible mood to receive the word of the Master's man, our friend, the Tramp. He has lifted the "living water" and from the poisoned cup the host has drunk. The driver took his new and now deeply respected friend to breakfast at one of Santa Barbara's choice restaurants as his guest, and here our Tramp friend fills out a neat card printed over the symbol of the "The Fellowship of Philip," which is a chariot and horses. It is a simple statement that the man has accepted Christ as Saviour and Lord, and "hereby promises to seek the New Testament standard of Christian experience and life." It is signed by the Tramp as . . . "of the Fellowship." The driver will not leave him here in the midst of travel but takes him out to the northern boundary of the city, where with tears in his voice he grips the hand of his benefactor and begs that he shall soon see him again.

With a great joy in his heart the Tramp breathes deeply of the fresh morning air and looks alertly over his shoulder for the oncoming cars. He does not have long to wait. Eighty-five percent of the cars in which he elects to ride stop and pick him up. Here is one traveling sixty-five miles an hour. He turns about. He confesses that he can scarcely expect this one to stop, although he must slow at this the "right place" in the Highway. There is such, as there is a "right side of the ship." The Tramp knows the science of the Highway. But the car stops. The driver is thirty-two years old. He is a Russian Jew. He is a well known figure on the Coast. He is going to San Francisco. He was born in Russia. Thrilling is his story and that of his family. For three hours he told the wayfarer his story of heroic effort and brave accomplishment. The Tramp wept at the hardships through which the man had

passed. Then came the open door as ever it stands ajar. Beginning at Moses and all the prophets the Tramp in all the Scriptures preached unto him Jesus. They stopped for lunch at an old house far up the Coast Route where kindly women have prepared a room in an otherwise vacant house for the Tramp. There is a kitchen furnished. Here the Tramp provided lunch in the night. And here after hours spent together, they parted in the night with firm handclasp, with testimony from our friend that he too believed in the Christ.

The second nightfall finds the Tramp in Sacramento. He has accepted the invitation of his driver host to spend the night at his hotel. No decision has been reached and our Tramp of the Philip Fellowship is glad for the opportunity to press the truth upon the convicted mind of his fellow traveler. It is Wednesday night and the First Baptist midweek service is in the Lewis home, for the new church building is in course of erection. The Tramp had set up the Bible and Missionary Conference some years before in this city and learned to love the pastor, Bryant Wilson. At the close of the service the pastor calls the Tramp by name. "I do not know what our brother is doing here, but the last ten minutes of this service are reserved for him." The Tramp tells his story of Highway victories through Christ. The pastor would take him to his own home, the dear Lewis folk pledged their home ever as the wayside rest for him. But he went where there was the deep need, to the hotel, to a night of pleading and "the joy that cometh in the morning."

The next day's close finds him in Reno. There have been helpful conversations all the day from daybreak till the shadows fall. Twelve men were ridden with and all with seemingly great gratitude thanked the Philip-man for his helpfulness. There were no confessions. Out of Reno a matter of about thirty miles eastward two great Highways converge. Both extend to Salt Lake City. Here our traveler stood when a manager of a chain of restaurants in San Francisco drew up to read the great sign placed here for the information of the traveler. Our Philip joined himself to the chariot. "What are *YOU* doing here?" "Waiting for you," responded the Philip-man. "I never pick anyone up." "Then do not do so now." "But how are you to get across the desert?" asked the driver. The response came, "I

will ride with the gentleman following you who will be pleased with my knowledge of this Highway to Salt Lake City." Then followed a bit of banter and finally the driver most cordially asked the Philip-man to ride. It was a wonderful experience for both. It was the second day before Salt Lake was reached. The host came from a house of trouble. He had been brought up in a Christian home but the cares of this life had swept him on. It is too long a story for these pages. Into the ear and the heart of the older man came the story until his heart was ready to break, and then in turn he brought the balm of Gilead and made application with what skill he could. The city was reached at nightfall. Into the hand of the Philip-man came the hand of the driver-host. With tears and convulsive sobs he said with frequent interruption, "This has been the richest experience of my life." To a dying father in Iowa he hoped to breathe his story and make confession of Christ. The Philip-man searched for an hour to find such a room as his slender means would provide, but in a narrow cell for the remainder of the night he dwelt with angels.

Away in southern Utah, near the Nevada line, at the turn in the road in a small Mormon hamlet, stands our Tramp. He is now on his homeward way. There is little travel. The boy at the service station tells him a man waited two days to get a ride out of town. Our Philip smiles. He has traveled all the western Highways time and again. He remembers the word of David as the lad's basis of expectancy, "Jehovah that delivered me out of the paw of the lion . . . he will deliver me . . ." again. He possesses his soul in patience. Two hours pass. Then comes the man he believes God has delivered into his hand for good. He was bound for Los Angeles. He had been a month on the road from a city in New York. There had been a traveling companion that had proved complaining and therefore trying. In Salt Lake City the climax was reached by illness and homesickness overtaking the companion. His friend had advised him to return to his eastern home. He did so. Then our young friend faced the desert and the long reaches alone. Here he finds a friend. The older and the younger man ride on over the desert waste. Our Philip-man by glad consent of the driver takes charge of "the expedition." This is a familiar way with him. The host relaxes, he is glad. The hours drone on. Then comes the open door—for the Philip-man as ever it swings

ajar on the Highway. This young man was leaving a young wife in the eastern city, seeking a new environment, a new position, and trying to forget. He was reared by Catholic parents and she by Methodist. The two older families evidently were endeavoring to conduct the affairs of the young people. She had finally gone home to her people. The Philip-man endeavored to help the young man think it through. Hour after hour he held his mind at attention until it all stood out clear and transparent. He could see where he had sinned. Then came the deep heart-searchings and the final confession of a conscious need. Followed a sorrow for sin and Christ stood with outstretched hand. Thirty miles out of his way came the driver-host to set the Tramp down at his own door on the Verdugo Hills. Grasping the hand of the Philip-man's wife, with tears in his eyes, the young man thanked the woman that he had been so fortunate as to pick up her husband on the Highway. The following week by appointment the young man returned to the house of the Philip-

man, who went with him to the city and secured him a good position. To him was given the blessing of writing the letter of reconciliation to the young wife in the East, to whom later he returned. Once each month he writes the Philip-man, and ever in his letter first or last appears this line, "What a lucky man I was to have picked you up on the Highway."

Wednesday nights and Sundays the Philip-man is glad to slip into a church as he travels on from city to city, and tell his story of the Highway. Service clubs are eager to hear this modern romance of good will, daily papers have devoted columns to the simple story of a man who has forsaken conventional ways to do personal work where he feels it can be done with greatest profit. He has no organization or fund back of him, and often speaking to a large congregation, not letting them know of any need of his work, he has walked out across the town and slept on the depot benches. Among other words he has learned this one, "The zeal of thine house hath eaten me up."

## A Holiday Evangelistic Excursion

*A Volunteer Band Gospel Team School Trip to the West Side, a District Thirty-five Miles from Rangoon, Burma*

By GRACE A. MAINE

**W**HIRRRRRR! went my alarm clock at 4:30 on Christmas morning and I knew that it was time to get up and get ready for the trip to the West Side. Two hours later we were waiting for the motor-bus that was to come for us, but after waiting until our patience was exhausted we sent for a second one and were just squeezing into it when the one we had ordered rolled up. We were an hour late by that time so we stayed where we were and let the late driver rave as we started off for Kyungon, ten miles away.

There were nineteen of us crowded into the small bus that we had to take—fifteen members of the team, two pastors from the West Side who had come in to lead us out to their villages, and two Karen carriers to help us with our bundles. The Team was made up of ten seventh standard boys and girls from our school, two Seminary students, two teachers, and a white mama who was

a curiosity to some of the West Siders who had never seen a white woman before.

Arriving at Kyungon we left the bus and started off across the paddy fields, following invisible paths that no one but the leaders could possibly have found. Left to ourselves, I think we would



A CROWDED RIVER FRONT IN A BURMESE VILLAGE





TYPICAL VILLAGE STREET SCENE

have been lost most of the time. After five miles of climbing up and down and walking on the kazins (the bunds that keep the water in the paddy fields), we stopped to rest in a *zayat*. The sun was rising higher and higher and we knew we had a long journey ahead of us, so we soon started on and our next stop was at noon in a little Burmese village. By this time the blisters on my toes made me ready for a longer rest and I was hungry enough to enjoy the Christmas breakfast of bread, sardines and tea which we ate on the floor of the one and only shop in the village. After half an hour of rest we were off again.

The second half of the trip was far more interesting than the first, for now instead of paddy fields we were in the jungle, and followed a shallow stream which is hemmed in by such high banks in many places that we had to wade it. Bathing shoes made the blistered toes comfortable and saved time, for we had to cross the same stream so many times that it was impossible to keep count of them. All around were trees, hills and rocks and in many places tall rushes, lovely bamboos and vines. I forgot to be tired because I was so delighted with everything I saw. Often we saw wild elephant tracks and tracks of the buffalo, and interesting, too, were the many, many cracks made by the recent earthquake. About four in the afternoon we met a few of the villagers who had come out to meet us, and after resting a while we tackled the high hill that still separated us from our goal. Just a few minutes from the village we were welcomed by a choir of children led by their teacher from Pray-law, and after greeting them we all sat down and had a prayer-meeting before going on into the village. When we entered the village we were surprised to find all the villagers waiting to greet us.

Two new bamboo houses had been made for us. The girls and I were assigned to one and the boys and teachers to the other. I was ready to call it a day when I saw the bamboo bed that had been built into the wall for me and the new mattress ready for use, but there was still much to be done before we could rest from our 25-mile hike. There was a good rice and curry dinner to be eaten, a devotional meeting to be held, plans to be made for the evening meeting and the meeting itself to be held, but at last all was over and we could sleep, and not a minute too soon. The Karens were not as tired as I was, but two of the girls shared my sentiments when I said I would never be able to walk five miles the next day!

Early the next morning we visited from house to house in this village of Lower S'ha, and in nearly every house we were asked to eat rice with the family. We did eat in several places, but knowing that there would soon be a big breakfast with the Gospel Team we ate very sparingly. After our breakfast we planned for the morning meeting and arranged the Christmas presents which our Sunday school children had sent to the little folks in the villages we were going to visit. The victrola was a great attraction for many had never seen or heard one before and I played it before the meeting for all who came. They liked best of all the Karen songs sung by the Karen Seminary choir and I had to play those over and over again. At our morning meeting we planned a Christmas tree and decorated it with the presents we had brought. At the close of the service the presents were distributed and the children were very happy with their handkerchiefs, pencils, artificial flowers, etc. I was very much surprised and happy when my name was called and I was presented with a lovely West Side Karen costume. The whole village of Lower S'ha gave me the jacket and the two daughters of the headman gave me the shirt and headdress. I prize the costume especially because I know it meant a lot to them to give it out of their poverty.

In the afternoon we went on to the second village, Upper S'ha, and there we found a much larger village but with only four Christians in the whole village. Even the house we slept in was a heathen house and a shrine to the nats occupied one corner of the room! We followed a similar program there, house to house visits, an evening meeting and a morning meeting and distribution of presents, but with only two decisions for Christ,

while in Lower S'ha there were 14 who expressed a desire to follow Him. What we needed was more time in Upper S'ha. I believe we could have accomplished something there if we could have stayed a week or two.

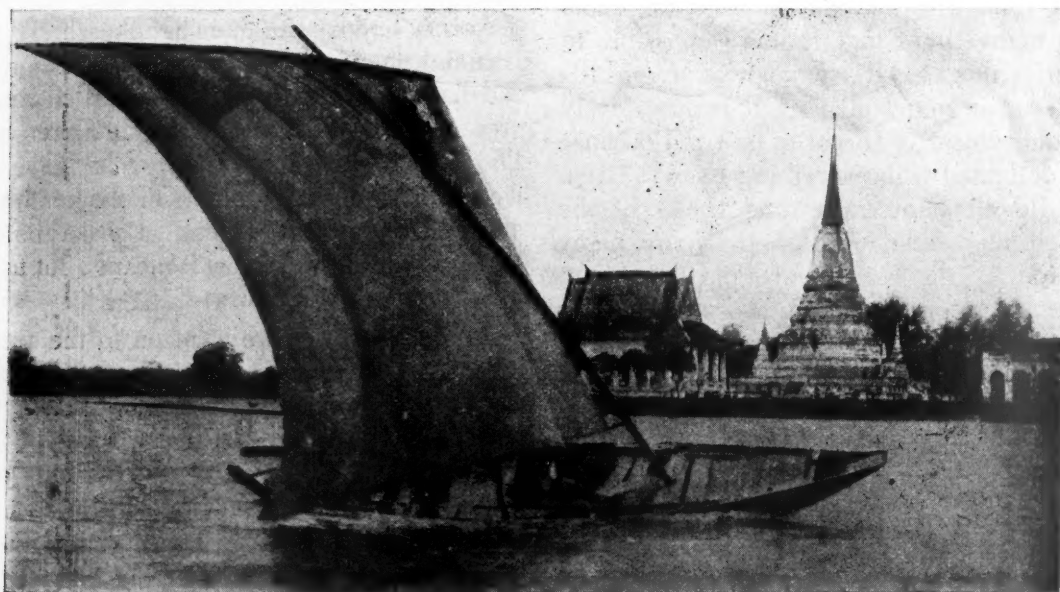
The third village was Teh Gyi. We spent Saturday night and Sunday in this village with very good results. The first meeting was a concert and how they did enjoy it! As always we gave an invitation and there was a fine response. The pastor who is working in this village told us he was hindered in his work by the Catholics and the Hpoongyis who try to win his small flock away from him.

Ta Meh Tah was the last village we visited and here we were the most encouraged of all. There are only two Christians in the village but after a very stirring talk by Thra Shwe Roe there were 25 decisions for Christ! While Thra Shwe Roe, one of the Seminary students, talked, I held my breath and prayed, for he attacked their heathen customs in such a strenuous way that I was sure he would antagonize all the crowd that had come to listen, but he had worked on the West Side during two vacations and knew the people much better than I did. He not only showed how foolish and useless their heathen customs were but he also told them of One who could help them and then he asked how many of them would give their hearts to Jesus and follow Him. Though there is no pastor or worker in this village one of the two Christians is a young man who takes the job of being a Christian seriously and works at

it enthusiastically and his influence has done much for the villagers.

We had only a short Christmas holiday and school would reopen on Tuesday morning, so Monday we had to start on our homeward journey which was nearly as long as the first day's trip, for our visits to these other villages had not brought us any nearer home. There was jungle part of the way, but most of the trip was across the hot and glaringly bright paddy fields. It was a long, hot, hard walk and we were glad when we finally reached Kyungon station about 4 p. m. and found some fruit and tea in the refreshment room. At 4:30 the train pulled in and in another hour we were back in Toungoo.

One of the best things I got out of this trip was a better understanding of the pupils and teachers and their ability to do evangelistic work. Every member of the team was always ready to take any part that was assigned to him and what is more, did it well. These boys and girls amazed me with their ability to lead meetings, testify, pray, prepare programs, and to do any and everything asked of them. At some time during the trip, each team member had an opportunity to lead a devotional meeting and to give his testimony in a public meeting. Always they were prepared with songs and solos, and enjoyed the house to house visits. They are members of the strong Volunteer Band we have in school and with such a splendid spirit of service I am expecting great things of them for Burma. Our Seminary leaders were fine, and I appreciate highly their work.

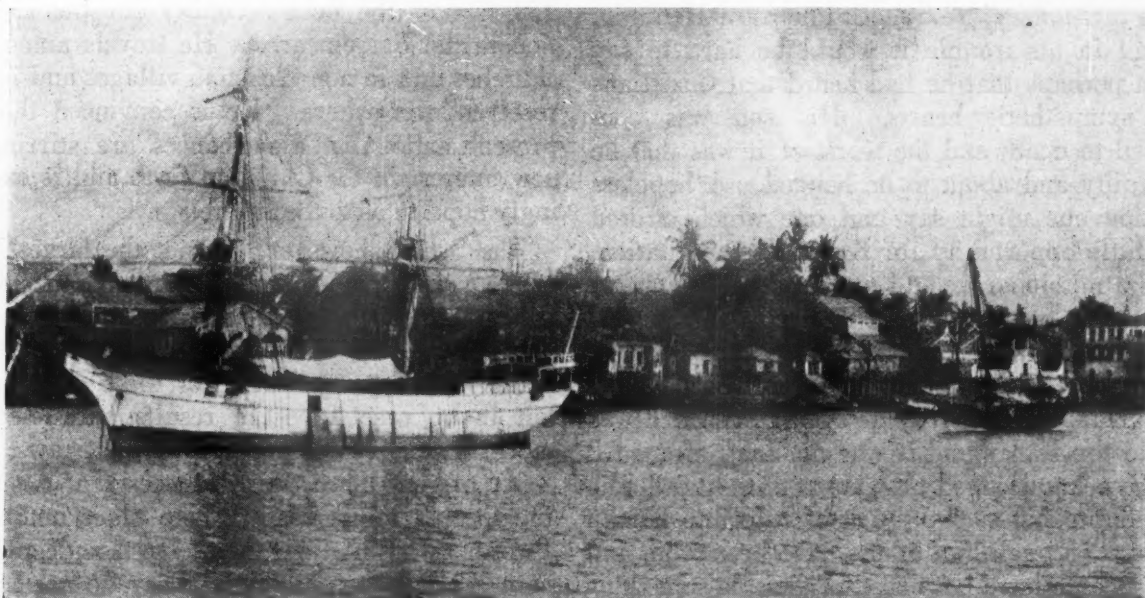


BURMA HAS LONG BEEN KNOWN AS PAGODA LAND

# Christian Strategy in Burma

*Learning the Lessons of Successful Missionary Approach*

By P. H. J. LERRIGO



ALONG THE SHORELINE OF BURMA, SHOWING THE SCENERY AND TYPE OF VILLAGE IN THIS OLDEST MISSION FIELD OF AMERICAN BAPTISTS



**I**F the front door is tightly locked and bolted against you, try the back door. This is what the missionaries in Burma did. The Christian approach to Burman Buddhism has made relatively little headway from the time of Judson until the present day. It has not wholly failed for there are today fully five thousand Burman Christians who have been won from Buddhism.

A back door was found to Burma's citadel, however, through the Karens and today it is beginning to be realized that this route may yet lead to the complete Christianization of that fair land. The Karen animists found the fulfilment of their prophecy regarding the "white book" in the coming of the men from across the sea with the Bible. A hundred thousand of them have been won, largely from among the Sgaws, but the Pwos realizing the blessing which has come to their brother tribesmen through Christ and restive because of the inadequacy of their primitive animism earnestly clamor for teachers. It is believed that the Pwos who are close to the

Buddhist Burmans may yet open the rear door to the stronghold of the latter.

As in other great sections of the non-Christian world, so in Burma a new and comprehensive movement is being launched with a view to bringing about more rapid progress in the Christianization of the land. The Evangelistic Committee of the Burma Christian Council is taking the lead and a call signed by the Bishop of Rangoon, Chairman of the Council, and Rev. G. D. Josif, Honorary Secretary, has been issued. The principles cited are very simple. It is planned that the work should be carried on in and through the churches, that it should not be an antagonistic challenge to other faiths, but an effort to share our riches in Christ. It is aimed to touch all races and all phases of life, social and industrial as well as religious, and finally it has adopted as an objective the effort to double the number of Christians within five years.

The strategy of the Christian enterprise is rightly receiving serious consideration at this time. The remarkable progress made in Christianizing one racial group of Burma's people can-



not fail to carry its lesson to all mission fields.

The winning of the Sgaws is a thrilling story and the work has proceeded on similar lines in every part of our great Burma field. Human kindness is very often the means whereby hearts are won and villages redeemed.

Why a non-Christian Karen should have come to our missionary, Rev. A. C. Phelps of Henzada, for aid in his trouble it would be hard to say except perhaps that he had heard that Christians have sympathetic hearts. His son was condemned to death and the worst of it was that he was guilty and about to be hanged. A hopeless situation one might say and one which offered very little opportunity for Kingdom exploitation. But the missionary could at least try to comfort the stricken heart, and as a matter of fact he did more, for he helped the father to make his way to Rangoon so that he might at least be near the lad. This was a quality of sympathy which was new to the father and it was not long afterward that he acknowledged allegiance to the Lord who was able to put such a spirit of love into human hearts. Through him others have been won, and these people have learned that there is something in the Christian faith which helps men to rise above sorrow and misfortune. On a recent Sunday the missionary visited the village. There had been floods throughout the area, the paddy had been drowned and the rice lay dead and black. But upon that same Sunday a baptismal service took place and 45 entered the fellowship of the infant church.

The Sgaw Karens' determined effort to educate their children is one of the most hopeful features of the work. Mr. Phelps is erecting at Henzada in their behalf a central high school building costing a quarter of a million rupees. Not a cent of mission money is going into it. The Christians themselves with government aid are underwriting the whole enterprise. The failure of the rice market this year makes their task doubly difficult, but they are proceeding with full faith and courage.

The Sgaw leaders who are making possible these advances are perhaps the most important single element in the situation. Scores of stories of sacrifice, suffering and determined faith could be told. One will be sufficient by way of illustration. Thra Mounng Yin graduated from the Insein Seminary in 1902. He served as chaplain in the army during the great war. His task led

him into the hospitals and he was given charge of the Y. M. C. A. amusements. He had access to the officers at any time and was very successful in straightening out troubles for the men. The imminent fear of death helped him to present Christ to his men. One hundred and thirty-seven baptisms took place in his regiment. Thra Mounng Yin is now the field secretary for the Convention in the Bassein area. He travels among the churches and in non-Christian villages and is well received everywhere. He is convinced that the present nationalist disturbances are stirring up new interest in the Christian faith and is exceedingly hopeful as to the future.

The Sgaws, however, are not the largest tribe of the Karen group. There are many other Karen tribes and the Pwos notably are more numerous than the Sgaws. Considerable progress has been made in the evangelization of these other tribes, but in no case have the results paralleled numerically those obtained among the Sgaws.

At present there are evidences that a similar ingathering might readily take place among the Pwos. Pwo Christians themselves are deeply concerned about the situation. They do not hesitate to draw comparisons between the amount of effort expended among the Sgaws and that bestowed upon their own people, and state it as their conviction that the Pwos are ripe for the harvest and that similar effort would bring commensurate results.

The writer will not soon forget an experience which took place upon the veranda of the mission residence occupied by Miss Rebecca Anderson at Bassein. Miss Anderson has been upon the field little over a year and had barely had opportunity to get an initial grip upon the language when there was thrown upon her shoulders not only the burden of the Pwo Karen educational work, but also the task of acting as advisor and support in the field work. She rose to the situation magnificently and seems already to have won the appreciation and affection of the people, but they feel deeply the inadequacy of the forces in the face of overwhelming need and well nigh unparalleled opportunity.

The women of the Pwo Karen group asked for an opportunity of talking with the visitor from America, hence the little gathering in question. We were seated in a circle upon the open veranda. The sun had almost reached the horizon and slanted across the floor in a shining pool which

lit the great ferns, tropical creeper and orchids surrounding us with a green and golden glory. There were just a dozen of them; little, gentle women with bright, tender faces. Their dresses of red, green, cerise and bright yellow added colorful notes in the declining light. There was beauty of soul in every face added to the natural grace of feature. One of them wore a white blossom in her glossy black hair.

But the women knew their own minds and returned again and again to the thesis which they were presenting. A simple declarative sentence sufficed to state it: "We want a missionary family and an additional young woman missionary." These were almost the first words they uttered—and the last; and in between most of their conversation was by way of emphasis.

"Yes, there were a great many Pwos in this section. Fully 167,000, more than the Sgaws," (and this area, about Bassein, has been one of the outstanding fields of Sgaw success).

"No, there are not many Pwo Christians so far, but a good vigorous church exists and we are doing our best to win others. We want——"

"The Pwos are not Buddhists. At least not many of them. But they are dissatisfied with their present condition and there is serious danger that they will become Buddhists. That is why we want——"

"What is their present religion? Oh, they are still nat-worshippers for the most part. But they are closer in sympathy and language to the Buddhist Burmans than are the Sgaws, so of course, we need——"

The troubled and restless state of the Pwo mind is illustrated by the stories told by the pastors and workers who are constantly traveling among them. Saya Ba U related the story of his recent itinerations. By day he distributes literature. In the evening he talks to any who will listen about Christ. In certain villages he found Buddhist ceremonies going on, for the Pwos, dissatisfied with their old primitive animism are determined to seek a higher form of faith. He had the opportunity to preach to the Pongyis (yellow robed Buddhist priests), was well received and invited back.

Among those who listened to Saya Ba U was U Pu, a Pwo who had already received the Buddhist religion. "I gave him a Bible and tracts," continued the preacher, "but he threw them away and did his best to prevent the holding

of a preaching service. But at night he thought better of it and after dark he came and asked me about Christ. I told him how Christ suffered for him. He did not know how to pray, but I taught him and prayed with him. After midnight he went home. At eight the next morning he came to me and said, 'I want to be a Christian but if I die now I shall go to hell.' He sought the Karen pastor in a nearby village and was baptized. In the service which followed, he said 'This is the happiest day of my life.'"

Already the Burmans are feeling keenly the contrast between their own state and that of the cultured Karens who through generations of Christianity have reached positions of influence and power in their community. It is not infrequently that one finds trained Karen teachers holding positions of importance in Burman schools mostly attended by Buddhists on account of the lack of trained Burman teachers.

The ambition of the higher Christian leadership in Burma, however, is to win all races, including the great mass of Buddhist Burmans. The Pwo Karens are far closer to them than the Sgaws and if for no other reason the present extraordinary opportunity to win the Pwos should be embraced. It will constitute nothing less than a flank attack on the stronghold of Buddhism in Burma.

The following points are worthy of serious thought:

1. Burma is preeminently the field of Northern Baptists. By right of early occupation, by right of the sacrifices of Judson and those who followed in his train. By right of present success.

2. Burma is still predominantly Buddhist and the thousands of yellow robed Pongyis have invoked the spirit of nationalism against the inroads of the Christian faith.

3. A great demonstration of Christian achievement has been given through the winning of the Sgaw Karens.

4. The Pwo Karens outnumber the Sgaws. They seek a new religion. Their leaning is toward Christianity but they will accept Buddhism if we fail to give them teachers. The opportunity is fleeting.

5. The Pwo Karens are much closer to the Burman Buddhists than are the Sgaws. The winning of the Pwos will lead the way to the winning of the Buddhists.

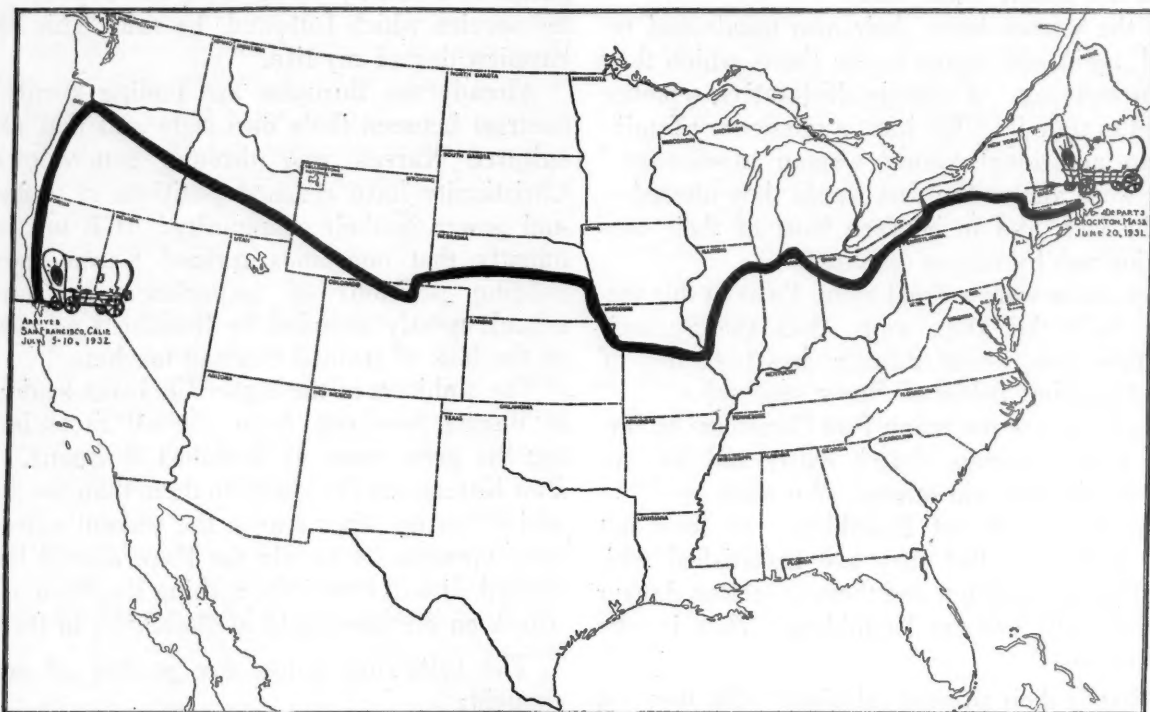
6. Does not this constitute one of today's great challenges to Northern Baptists?

# The Diary of the Covered Wagon

(Copyright applied for at Washington)

From Sabetha, Kansas, to Grand Island, Nebraska. Continuing from January Issue  
the Personal Chronicle of the Continental Trek

By G. CLIFFORD CRESS, D.D.



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MAP SHOWING THE ITINERARY OF THE COVERED WAGON FROM BROCKTON, MASSACHUSETTS, TO OREGON CITY, OREGON, AND LATER TO SAN FRANCISCO FOR THE NORTHERN BAPTIST CONVENTION. WITH THIS ISSUE THE DIARY HAS COVERED ABOUT HALF THE DISTANCE FROM EAST TO WEST

## SUNDAY, AUGUST 9

**I**N a flood of cold rain that soaked the dry earth, the Wagon stood by a soggy roadway all day. In the evening the clouds receded and the caravan proceeded to the Baptist church at Sabetha, Kansas. Here a union service of several local churches and four or five other Baptist churches in Brown county filled the meeting house at six o'clock. There were perhaps fifty persons present whose parents came to Kansas in early days in covered wagons. There were a few of advanced age who themselves came overland by the caravan routes that led from east and south to the alluring prairies.

## TUESDAY, AUGUST 11

One of the first invitations received in New York for a visit from the Covered Wagon came from Pastor T. S. Kesterton of Red Oak, Iowa.

Here, on August 31, 1856, twelve hardy souls organized a Baptist church, the first in Montgomery county and one of the first in southwest Iowa. Today the Wagon caravan took part in the seventy-fifth anniversary of that event. Dr. Frank Anderson, state secretary, came down from his summer camp on the Canadian line above St. Paul and Council Bluffs. There was a parade before the afternoon service. The exercises were held in the Chautauqua Park pavilion and there were present delegations from thirteen other Baptist churches, including most of their pastors. Coe Hayne gave the principal address on the work of John Mason Peck and Ezra Fisher. For today we were on Iowa soil where Fisher did one of his finest bits of work. It was from Iowa that he started out on his long journey along the Oregon Trail.

After a basket supper in the park the evening



meeting was held. There were two incidents of high emotional value for Dr. Cress as he gave the story of his early life in the usual address. There sat in the audience Mrs. O. A. Mace, whose mother was the first child born at Abilene, Kansas. Mrs. Mace's grandfather was T. F. Hersey, who was the first settler on the present site of that famous frontier town which achieved national distinction as a longhorn cattle-shipping point. It was noted for its gunmen and gamblers, its cowpunchers and border ruffians, who were first and finally tamed by "Wild Bill" Hickok, Abilene's famous marshal.

Another who sat in the audience was Rev. Jacob Zook of Tabor, Iowa, whose father baptized the speaker in that little trickle of water that flowed through the prairie out north of Abilene. Mr. Zook was one of the twenty-one ministers and missionaries who with Dr. Cress came out of the little white frame church by a prairie trail that ran north from that city. Thirty-three years have passed since these two boys, together with nineteen other persons, gave themselves at one time to the ministry of the gospel in that frontier community. These two men had attended the same little school on the plains, found Jesus as Saviour and Friend in the same little church, and as boys had often prayed together, struggled together, had ridden on the prairies as far as sixty miles to hear some new voice tell of the fully consecrated life, and now their trails crossed again after a third of a century in a Covered Wagon celebration in Red Oak. Five of the original twenty-one have

now gone to be with Christ, four have retired on account of age or illness, and there remain twelve in active service today—Jacob Zook and G. Clifford Cress being of that number. Who can estimate the value and outreach of a fire kindled in the hearts of a score of children in a very remote and ordinary pioneer community, or estimate the total harvest made possible along these twenty-one trails?

#### WEDNESDAY, AUGUST 12

Doubling back today, the caravan made stops at the County Fair at Malvern and at Glenwood, Iowa. In the evening it reached Council Bluffs on the east bank of the Missouri River. Through the fine interest of Pastor H. H. Gunderson of the Second Baptist Church, a large representative gathering met the Covered Wagon at the First Church for the memorial service at eight o'clock. This was the last stop in Iowa. Across the street from the spot where the caravan halted is a great boulder finely mounted in the city park. Facing the street it bears a bronze tablet uninscribed. The scene is enough—a huge covered wagon drawn by oxen. By the oxen walk two half-grown boys. Beside the wagon on his horse rides the father, rifle in hand. Inside the front row sits the pioneer mother with the baby on her lap. Every part of the scene looks toward the sunset—the goal of their dreams. On the opposite side of the monument, in perfect bronze, one may read the inscription:



FREMONT, NEBRASKA'S MAYOR DELIVERING AN ELOQUENT ADDRESS



MISSION FOUNDED BY REV. MOSES MERRILL ON OTOE INDIAN RESERVATION

"This boulder commemorates the early travel upon the Mormon Trail through Kanessville, now Council Bluffs, and is dedicated to the memory of the throngs who crossed Iowa in advance of settlements. Here thousands of pioneers encamped awaiting pasturage on the plains and turns at the ferries to press onward into the beckoning golden west."

In reality we were "tenting tonight on the old campground" of many thousands of pioneers. We had crossed this Mormon Trail several times, first in western New York, then in Ohio, Illinois and Missouri. It was from this point on the river that Brigham Young and 142 others, in the early spring of 1847, set out to locate "Zion on North America;" as colorful a migration as ever took place on the western hemisphere. One need not approve their religion to admire their heroic and creative trek, the cumulative effect of which is still being realized. For this Mormon Trail from Nauvoo, Illinois, to Salt Lake City was a missionary trail unparalleled in the religious history of this nation. It is almost 1300 miles long and is lined by the graves of hundreds of those early Mormons who felt that they were persecuted for their faith. Baptists in view of their own history are bound to have a sympathetic reaction toward any group of people seeking religious liberty, especially when that quest involves them in suffering and death.

#### FRIDAY, AUGUST 14

Our caravan was met and welcomed to Omaha by the mayor and other city officials, an escort of

motorcycle police, State Secretary Morton of Nebraska Baptist Convention, and many others. The procession crossed the Missouri and proceeded to the First Baptist Church. From this point at ten-thirty o'clock the Covered Wagon started on a pilgrimage to the site of the first non-Catholic religious mission in the state of Nebraska. It was located near Bellevue, eighteen miles southwest of Omaha. This mission was on the Reservation of the Otoe Indian tribe. It was here in 1833 that Rev. Moses Merrill and his family arrived from the Shawnee Mission in Missouri (now Kansas). Moses Merrill was a brother of Thomas W. Merrill, first appointee of The American Baptist Home Mission Society. These men were of New England ancestry and were both closely associated with Isaac McCoy in work for the Indians. The memorial service today was held beside the log buildings erected in 1834, which though falling into decay still stand. One, with a huge fireplace and chimney, was used as a dwelling. The other served as school and church. An old man was present who had attended service perhaps seventy years ago in this log structure. The wagon was parked under three cottonwood trees planted by Mrs. Merrill, probably in 1834. These trees are over 100 feet tall, better than seven feet in diameter and have a spread of 125 feet. In this log cabin S. P. Merrill, first white child in Nebraska, was born. The records show that Moses Merrill came from Maine to Michigan, followed McCoy to Kansas and then into Nebraska, where he died in 1840, and at his request was buried on the east bank of the Missouri in a coffin fashioned by his own hands. The

erosion of the river current has long ago carried off the land where the cemetery was located. Our service concluded, we all faced west, while our bugler, standing in the low and narrow doorway of this crude and crumbling cabin, sounded "Taps." The worker and his people are gone, but his spirit lives on in deathless glory.

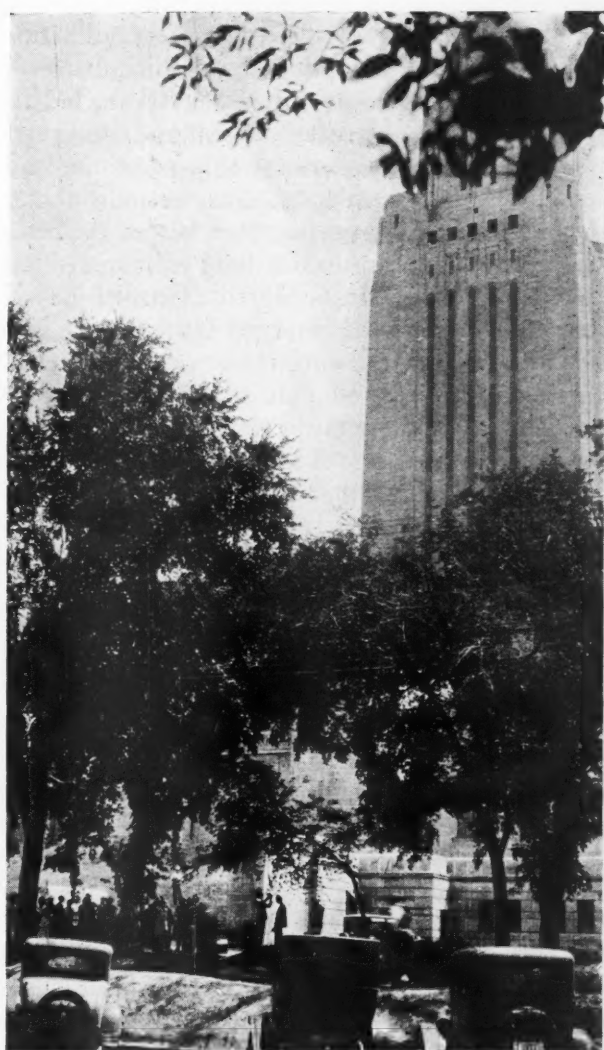
The Wagon was the central bit of stage scenery in Elmwood Park this evening, when 550 Omaha friends sat around it while Mayor Metcalfe, presented by Secretary H. Q. Morton of Nebraska, gave a stirring address on the work of John Mason Peck in Illinois. Two of the four men who were founders of Shurtleff College were of the Metcalfe family. Not on our entire itinerary have we found any person who thrilled our souls in appreciation of the "Spirit of John Mason Peck" as did the mayor of Nebraska's largest city. He was personally acquainted with many of the outstanding leaders of Illinois of sixty years ago—people who in their childhood were contemporaneous with Peck. The usual memorial program was carried out, including "The Spirit of the Pioneer" and "Taps."

#### SATURDAY, AUGUST 15

At six o'clock all were astir. A caravan of cars was forming for the first leg of the day's trek. We moved out forty miles on the "Overland Trail" to Fremont, Nebraska, where the local church served breakfast to the Team and a select company of friends. After a formal service held in the open air, arranged by Pastor William Park, the Wagon got under way again at ten o'clock for a fifty-mile run to Lincoln, capital of the state. Unusual arrangements here had been completed by Robert Elrod, a layman. A police escort was furnished by the city which led us to the capitol grounds. Here we were warmly welcomed by Governor Charles Bryan, brother of William Jennings Bryan, the "Great Commoner."

That we might get an unusual photograph of the Covered Wagon and the capitol building, the Governor himself directed the placing of the caravan on the front approach, where the Team, Secretary Morton, Mr. Elrod and Governor Bryan were duly "shot." A large picture and a satisfactory write-up appeared the next day in the Lincoln Sunday papers. In the formal commemorative service held under the trees on the capitol grounds Governor Bryan was the chief speaker. He related with evident feeling and at length his early life story, when he and William were boys to-

gether in the home of his parents, who were strict Baptists; and of early contacts between the Bryan family, the work of John Mason Peck and the founding and expansion of Shurtleff. As the Governor, facing our old Covered Wagon, spoke with feeling and fluency of the part played by the religious pioneers, there looked down on us from the main portal of the capitol a scene done in granite, an old dead-axe, ox-drawn covered wagon, grouped about by rugged types of early prairie settlers. The spirit of the pioneer and the Covered Wagon symbol has the first place of prominence in the decoration of an executive building unique in America. For Nebraska with its pioneer trails (and all the historic trails leading from East to the Pacific Coast but one cross Nebraska) has built a capitol without equal in the United States. It symbolizes the pioneer sower in a gigantic bronze that tops the tapering shaft



GOVERNOR C. W. BRYAN PERSONALLY WELCOMED THE COVERED WAGON AT THE CAPITOL IN LINCOLN, NEBRASKA





MEETING ON THE CAMPUS OF GRAND ISLAND COLLEGE, NEBRASKA

of the capitol which rises in the center of a vast flat building symbolic of the prairies. The structure was designed to represent civilization rising out of the interminable flat prairies—civilization, not industrial but agricultural, of which the sower is the eloquent symbol. Governor Bryan, imbued by this conception, paid intelligent and fitting tribute to the pioneer sowers of the seed of the kingdom of God on earth, bade us welcome to this commonwealth during our trip across its broad domain, and success in our long trail to Oregon. Peck and McCoy, Moses Merrill, Ezra Fisher and Hezekiah Johnson all emerged from the shadowy past as he spoke, and once more we saw them sowing the precious seed that still springs up and ripens today in those towering and dynamic moral characters who lead cities and commonwealths, and with God shape the course of human weal and world destiny.

The caravan moved 98 miles to Grand Island through wind, and heat, and clouds of dust, across dry riverbeds, seared fields and over areas where grasshoppers are a burden. But we covered in three hours what would have been a week's fatiguing duty for the vanguards of the trails of yesterday. And we camped for the night in a city of schools and churches and beautiful homes on paved streets. And while the "expositor" was penning those lines, the airmail express from San Francisco to New York, on which both men and mail cross the continent in less than forty-eight hours, zoomed up from the western horizon and roared away eastward. And they too are pioneers over aerial trails that lead—God knows where! The pioneer and his children are perpetual miracles.

#### SUNDAY, AUGUST 16

Grand Island welcomed the caravan today. The Nebraska Summer Assembly was in session. The Covered Wagon parked on the campus of Grand Island College. Coe Hayne and Billy Turkington shared the lure of our trail with the local church and assembly at the morning service. And although our speedometer shows about 5,000 miles covered by the sturdy Chrysler sedan that hauls Team and Wagon, we are not yet geographically half way across North America on a straight line from Boston to Frisco. After nearly two months' going, every mile on surfaced modern roads, one gasps when he tries to visualize actual wagons, animal drawn, trying to get across these appalling distances in a single season.

In the afternoon, city and assembly joined for the memorial exercises on the college grounds. People drove in from a radius of 300 miles. Many at the assembly had come longer distances. It was the largest audience of the tour to date, better than 1,200 people. Many of them were covered wagon settlers themselves, while a greater number were children and grandchildren of pioneers. These Nebraska people could say with the poet:

"We crossed the prairies as of old  
The Pilgrims crossed the sea;  
To make the West, as they the East  
The homestead of the free."

EDITOR'S NOTE: *The Diary grows in interest as the Covered Wagon reaches the frontier territory where the Diarist was converted and baptized as a boy. The caravan now passes into the real West, where the Home Mission Society laid solid foundations.*



## THE EDITOR'S POINT OF VIEW



### THE DISARMAMENT CONFERENCE

No event scheduled for the New Year exceeds in importance and potentialities the World Arms Parley planned to open in Geneva, February 2nd. Five commissions will deal with the various problems—army, navy, aviation and budgets, plus the general conference committee having to do with the political and juridical phases. The heads of the various delegations will compose this committee. Arthur Henderson of the British delegation has been appointed presiding officer. President Hoover made Ambassador Charles H. Dawes chairman of the United States delegation, and appointed President Mary Emma Woolley of Mount Holyoke College as the first woman delegate to be thus honored. The five presidents of the commissions, together with ten or twelve vice-presidents of the conference as a whole, will form the "bureau," or steering committee, which will be the nerve center and will group the leading statesmen in a body of manageable size.

As planned, the plenary council will sit once daily for about a month. At these meetings the heads of the sixty-five delegations will state the general armament views of their countries. The bureau will examine the proposals and refer them to the appropriate commission. This first meeting will adjourn till about May 10, to let the delegates return home and confer with their governments. A long Easter holiday will allow time for the governments to digest what was done in February, and also make room for the German and French elections. The plenary sessions will be held in the electoral hall of the League Assembly, while a new building has been erected for the use of the commission.

We have gone into this detail because we believe strongly that every American citizen should have a thorough understanding of the vital issues that are wrapped up in this conference. This is not a political or partisan matter. It concerns and involves us all, and all our interests that are worth prizing and keeping. What it does will affect all the peoples of the world, and may involve the permanence of free institutions. The range of its possibilities is very great. Consider two extremes: It may pass a decree of universal disarmament—one extreme and the ideal and

goal upon which millions of the noblest men and women of earth have set their hopes and for which they have worked and prayed. Or—the other extreme—it might become the theatre of bitter and futile debate, victim of the same divisive forces that have been at work in the home countries ever since the armistice—the forces of fear and suspicion, hate and jealousy, selfishness and militarism that have frustrated all attempts to ensure world peace—thus leaving the situation more chaotic and critical than it was before the conference.

Think what it would mean if the Geneva Arms Conference should result in actual disarmament—how it would lift the burden of billions of expense from the nations, and the still heavier burden of uncertainty and apprehension; how it would start the working out of a new world order, in which with peace assured, all problems of capital and labor, commerce and industry, social relations, should be in process of adjustment and righteous settlement. The rapid restoration of a solid prosperity would follow. This gives a faint suggestion of what the Geneva meeting may mean if the peoples of the major countries in sufficient numbers will it strongly enough.

And that is one reason why *MISSIONS* presents this matter. The power of public opinion can do what nothing else can. And in the creation of this public opinion every citizen has a personal and inescapable responsibility. A sufficiently powerful public sentiment in all the nations having delegates at Geneva would make known to those delegates the will of their constituents and form the strongest lever for the necessary disarmament action. With the Kellogg Pact for a fulcrum the Conference would have a rock foundation, unless that Pact for the renunciation of war should prove merely a scrap of paper to which the nations hypocritically affixed their signatures.

Not in years, if ever, has public opinion been given such an outstanding opportunity for expression and for making its influence compellingly felt in the councils of those who are set to determine the destiny and welfare of peoples. Here, too, the Christian citizenship in the churches finds an opening for a shining service to God and man.



We know well that our churches are staggering under many responsibilities and calls. But this is no ordinary moment. Perhaps the world has not seen one more momentous or portentous for the future of our own and other countries. All mission interests are involved. We wish there might be a live and determined disarmament group in every church and philanthropic organization, gathering its list of names, and getting ready for the day when the public opinion of the world's peoples should sound in mighty volume and overwhelming power for disarmament, and the establishment of universal peace on those principles of righteousness and brotherhood taught by Jesus Christ, which alone can ensure its permanence.

### FACTS TO GIVE US CONCERN

On Christmas Day the world's needy numbered 100,000,000 men, women and children, according to the figures sent out from Geneva, based on the governmental and labor estimates of the principal countries. The total number of workers unemployed the world over is put at 25,000,000, not including the South American and Asiatic countries. This allows three dependents to each worker. The United States leads in the number of workers out of employment with 6,000,000. Germany has 5,350,000, Great Britain 2,650,000, France 1,500,000, Italy 800,000, Poland, Austria, Czechoslovakia and Hungary 250,000 each. These totals are sufficiently impressive without comment. Realize that these are human figures, clothe them with flesh and blood, and remember that they are in their present conditions of hunger and dependency hitherto unknown, through circumstances beyond their control. This will perhaps open our eyes more fully to the seriousness of the unparalleled period through which we are passing, and to our own personal responsibility as Christian citizens. One thing is sure—in these days every Protestant church should be a center of help and good cheer. Open doors and bright entertainment would not only give the young people a chance to do good work but put new spirit and vigor into many a church that needs to be saved from its own unemployment.

### BAPTIST WORLD ALLIANCE SUNDAY

The Alliance Executive has named the first Sunday of February as Baptist World Alliance Sunday, and urges all Baptist churches in all lands to observe it by prayer and thanksgiving for our fellowship and our mission enterprises. The

call sent out under the signatures of the executives—Drs. John MacNeill, J. H. Rushbrooke, Clifton D. Gray and W. S. Abernethy,—describes the critical and threatening world conditions, and directs particular attention to the Disarmament Conference at Geneva, to which we have elsewhere alluded. It sees the fate of civilization hanging on the decisions that may be made there, and closes with this exhortation, which pastors may find quotable on Alliance Sunday:

Baptists of the world! We must pray. Pray for the Geneva Conference. Pray for the millions who are blindly groping for the light in the midst of their economic distress. Pray for those who are enduring untold agonies because of their faith. Pray for those who have trusted too much in their own skill and wisdom, and have been unwilling to give God a chance. But most of all pray for that Geneva meeting and those who assemble there. Let Baptist World Alliance Sunday find millions of Baptists in every land besieging the Throne of Grace.

### LINCOLN AT HIS HIGHEST

If you wish to see Abraham Lincoln at his highest, you see him there in almost the closing passage of his last message to Congress, that of December 6, 1864. These are his words, which exemplify moral manhood utterly consecrated to the right:

"I retract nothing heretofore said as to slavery. I repeat the declaration made a year ago, that while I remain in my present position I shall not attempt to retract or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that proclamation, or by any of the acts of Congress. If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another, and not I, must be their instrument to perform it."

For a model of clear statement, study the special message of July 4, 1861, in which the haze surrounding secession was blown away, and the doctrine effectually disposed of forever. Lincoln was the one man who saw the exact state of the case and knew how to state it so that the people could see it. This is a classic among state papers, and the style is as simple and perfect as that of the famous Gettysburg address. The closing sentence after declaration of his own devotion to his duty, is this:

"And having thus chosen our course, without guile and with pure purpose, let us renew our trust



in God, and go forward without fear and with manly hearts." This was the man who could say that "he felt he had no right to shrink, nor even to count the chances of his own life in what might follow."

## NOTE AND COMMENT

¶ The frequent saying that Baptists are not great readers certainly did not apply in the month of January. The attractive piece of missionary literature entitled "Saddlebags," successor to last year's "Mail-Box," had a first edition of 300,000, which was exhausted forthwith, and a second printing of 60,000 was ordered, and proved insufficient for the demand. Which shows that this year at least, the month of January did find well on toward a million readers of this booklet, which has a special message for every day. One of the best features of this talented publication is the extent to which it is used in the families. The figure of *Saddlebags* on horseback at the top of the cover is highly artistic.

¶ Under the title "The Crisis in China" the report which Secretary James H. Franklin brought back to the Foreign Mission Board from his nine months' trip to West China and Japan in 1930-31 has been published by the Board for special distribution. This makes it possible to place his interesting story before a wider circle, on application to the Society. MISSIONS had the good fortune to have Dr. Franklin as a special correspondent, so that our readers know what a charming writer he is.

¶ *The Book of Remembrance for 1932* has expanded to a solid little volume of 432 pages, including indexes. It is a thesaurus of missionary and denominational and personal information, carefully prepared, well printed on thin but opaque paper. It is well described as a handbook of prayer and missionary information.

¶ The past year has been a testing time for all institutions handling investments. A recent bulletin of the National City Bank, New York, states that 2,200 banks suspended business during 1931. Under such conditions in the commercial world it was especially gratifying to receive word from our Ministers and Missionaries Benefit Board that its funds have been so carefully invested that its income from investments has been greater during the past twelve months than in any previous year of its history. Since its total investments amount to approximately nineteen million dollars this is a truly remarkable record. It will give great satisfaction to those who have placed funds with this Board to know that they are safe and that there

is reason to believe they will continue doing even greater good as the years pass.

¶ The Laymen's Foreign Missions Inquiry Commission which sailed from New York late in September arrived in Bombay, October 23, and made its headquarters in Calcutta in December. It planned to continue on to Madras early in January, remaining there perhaps three weeks, then going on to Hongkong and Singapore. The Commission was in India at a critical period in the history of that distracted land, where all is uncertainty. The members were there, although not in Bombay, when Mahatma Gandhi, in his first public declaration after his return, said that if it were necessary he would not flinch at sacrificing the lives of a million people to purchase the freedom of India. The question naturally arises, whence his authority to decree such a sacrifice of others' lives?

¶ Concerning the World Day of Prayer, February 12, Mrs. Bertha Grimmell Judd writes that it is now thirty-five years since the women of the churches of the United States set apart a special day of prayer for missions. "The number participating has increased every year, and from land to land the desire to share in this fellowship of intercession has spread until now in the World Day of Prayer Christian women the world around unite in praise and petition. Last year's observance brought reports from 46 countries and more than 2,500 places. What a blessed privilege it is to have a part in this fellowship of intercession!"

¶ From the *Missionary Education News Bulletin*, an attractive four-page leaflet, we learn that in the year 1930-31 a total of 1,077,432 books were read in the national missionary reading contests conducted by the Department of Missionary Education, an increase of 166,421 over the year preceding. The mission study classes for men only numbered 348, as against 260 the year previous. Send for the new Handbook of Practical Information on the School of Missions by the Secretary, Dr. W. A. Hill. It is a little book of large value to pastors and church committees, the price of twenty-five cents bearing no relation to its worth.

¶ Among the articles in hand for publication is one on "Siam and the Baptist Mission" by Dr. A. F. Groesbeck, especially interesting because of the recent visit of the king and queen to this country where they made many friends. Another article is a sketch of Rev. Ezra Fisher, the pioneer home missionary, by a direct descendant, Mr. Albert Judson Fisher of Chicago. He tells the life story concisely and authentically. A third article is entitled "In Virgin Missionary Fields in Mexico," and its live interest is assured by the fact that Dr. F. L. Meadows of Puebla is the writer. These are indications of good things coming.

# Denominational Realism at Chicago

*Report of the Annual Mid-Year Sessions of the Board of Missionary Cooperation at Chicago, December 8-9, 1931*

By WILLIAM B. LIPPHARD



CERTAIN pastor, according to the story told me by one of the State Convention secretaries, called together his board of trustees and outlined some repairs that were needed immediately. Less than \$1,000 was the estimated cost of these necessary improvements.

"These are hard times," said the chairman of the board. "Could not the repairs wait a year or two longer?"

After some preliminary discussion the pastor inquired, "How many families in the church through unemployment or other causes are in dire need?"

The trustees could think of only two or three families. "How many families have had reductions in income during the past six months?," was the pastor's next inquiry.

No trustee could admit a reduction in income nor could any of them mention the name of any family whose income in any substantial degree was known to be less than that of a year ago.

"In the meantime," continued the pastor, "is it not true that the purchasing power of the dollar has increased so that a dollar will today buy \$1.20 worth of goods in comparison with prices a year or two ago?"

The trustees agreed that this was so.

"Very well," replied the pastor, as the irrefutableness and inexorableness of his logic began to dawn on the minds of the trustees, "then all of you have really received a 20% increase in income."

"Pastor, you are right," said the chairman after a pause. "We will make the necessary repairs."

Keep this story in mind for it will be referred to again at the close of this report.

These are admittedly hard times. No people realized this more keenly than the company of Northern Baptists who assembled in Chicago December 8-9 last for the annual midyear joint meeting of the Board of Missionary Cooperation. Following a precedent established a year ago joint

sessions were held with the Executive Committee and the Finance Committee of the Northern Baptist Convention.

It was in many respects the most unusual meeting since this cooperative promotional agency came into being nearly thirteen years ago. Alternating currents of pessimism and optimism swept across the room like blighting blasts from the frigid north and balmy breezes from the sunny south. The low point came with the report of the Committee of Reference who recommended a reduction in the denominational budget for next year from \$5,100,000 to \$4,250,000. The Committee doubtless had no thought of pessimism and reached its conclusions believing that such a downward revision of the budget would be in harmony with prevailing conditions. Members of the Board by their spirited discussion of the report evidently thought otherwise. So from this low point the optimistic confidence of these denominational leaders in the continued generous, and today more than ever sacrificial, support of their constituencies in Baptist world wide missionary activities rose to inspiring heights. For the Board reversed the recommendation of the Reference Committee and enthusiastically increased the budget from \$4,250,000 to \$5,250,000. Then at a later session a more realistic awareness of present economic conditions again seized hold of those present. That action was rescinded and the budget for the next year was placed at its present figure, \$5,100,000, thus involving neither advance nor reduction. It was an amazing manifestation of crowd psychology, of shifting moods of hope and fear, of the sublime urge of faith and the sorry stress of discouragement. Just as a family gathered around a cheering fire on the hearth on a winter night is oblivious to the cold outside until some one, by suddenly opening a door and permitting a chilling draft to blow through the room, reminds them of its existence, so this group of Baptists forgot temporarily the prevailing financial depression only to be made conscious later of its grim reality. The story of the king's horses was repeated. They marched

up the hill and then marched down again. Perhaps Chicago climate had something to do with it. The first day was radiant with sunshine; the second was depressing with its dark and chilly dampness.

Certain acute financial situations also contributed to the sobering temper of this Board meeting.

The Ministers and Missionaries Benefit Board reported that owing to lack of sufficient resources more than 130 applicants for joining the ministers' pension plan had to be placed on the Board's waiting list to await consideration after the denomination has placed more funds at the Board's disposal. In making this report Dr. P. C. Wright said that as soon as financial conditions throughout the country again approached normal a movement would be undertaken to increase the Board's permanent funds. In the meantime with deep pathos he announced that in many cases grants now made to beneficiaries could not be increased beyond \$240 a year. Who can live today on \$240 a year?

One of the State Conventions reported that some years ago a part of its endowment funds had been invested in farm mortgages. These mortgages were of unquestioned safety at that time. Nevertheless they are now in the category of "frozen assets." With the prevailing price of wheat, farmers can neither pay off mortgages nor meet current interest charges until their own financial conditions improve.

A City Mission Society with commendable far-sightedness had secured land and helped to erect churches to take care of the spiritual needs of the communities which were growing rapidly under the stimulus of expanding industries in the city. Now with industry stagnant, church members unemployed and unemployable, communities shrinking, banks pressing for mortgage payments on these properties, Baptists in the city face a serious crisis. Conditions like these will furnish any group of Baptists cause for grave concern, however confident they may be in the reality of a guiding Providence and in the continued heroic response to the cause of Christ on the part of His disciples.

Contributing also to the serious mood of this meeting was the address by Mr. Stitt Wilson, former mayor of Berkeley, Cal. A special program committee had invited him to give a general review of the present economic situation, believing that Baptists assembled in so representative a capacity would be negligent to their trust if their

deliberations considered merely budget adjustments, missionary programs and denominational affairs and failed to take into account the present world economic emergency and the relation of Christian churches to it. Mr. Wilson provoked stimulating thinking and commanded the unflagging attention of his hearers as he unfolded two great movements of human history. The first was the long struggle for religious freedom during the Middle Ages. The second was the struggle for humanity's political freedom as evidenced by the disappearance of the Georges, the Bourbons, the Romanofs, the Hohenzollerns and other dynasties. Now comes the third great human struggle, namely, for economic freedom. According to Mr. Wilson, the present depression is no ordinary business cycle, no merely temporary interruption of an ever onward march of materialistic prosperity. It is a major movement in history, an epoch in the progress of humanity as it seeks now to bring about a condition of affairs where the use and administration of the instruments of property will be for the welfare of all the people rather than for the enrichment of the few. In this crucial hour Christian people everywhere have a solemn responsibility to see to it that the industrial and social order of tomorrow will be so reorganized that economic injustice, unemployment, misery and want, so inherent in the present system, shall give way to justice, prosperity and happiness for all. But all was not pessimism at Chicago, nor even mere uninspiring realism. There was much of encouragement, much to be optimistic over, much to be thankful for in these times of stress. Thus Secretary W. H. Bowler in announcing the receipts on the unified budget reported \$1,590,828 as of November 30 compared with \$1,736,301 for the corresponding period a year ago, or 91.6% of the preceding year. This is truly gratifying in the light of present conditions. Percentages of the preceding year ranged from 91.8% down to 83% in other denominations. It is no reason for congratulating ourselves as Baptists that we should be near the top of the list. Nevertheless, as Dr. Bowler pointed out, it is of significance to know that the two denominations, namely the Baptists and the Presbyterians, which had maintained the largest ratio of receipts in comparison with receipts of the previous year, were precisely the two denominations that had emphasized the every member canvass in their promotional efforts.

Furthermore, an abundance of denominational



news, both encouraging and forward looking, emerged from that Chicago meeting.

Long and earnestly the Board and the Executive Committee considered the question of postponing the San Francisco Convention, which had been suggested by some under the plea of economy. Pacific Coast Baptists were outspoken in their disapproval of so unprecedented a step. They were making elaborate plans for the Convention, were expecting a large attendance from the West and Far West even though the number from the East might be smaller than other years. They refused to allow a business depression to retard denominational progress. So with real enthusiasm it was voted to go ahead with plans already made and to hold the Northern Baptist Convention as already announced, July 12-17, 1932, at San Francisco. It was later made known that Dr. George W. Truett of Dallas, Texas, had promised to lead the four devotional services at the Convention. This will in itself assure a large attendance.

The Home Mission Society through Dr. Austen K. de Blois announced further Centenary plans, culminating in a great celebration on the opening day of the San Francisco Convention. As an additional commemorative feature, Sunday, May first, is to be suggested to the churches as Centennial Sunday. It comes on the exact anniversary date that marked the completion of the Home Mission Society organization one hundred years ago. The Board also approved plans for raising a Centennial Memorial Fund of \$1,500,000 to provide buildings and equipment. Here was evidence of confidence in the future even though no one present imagined that to raise this sum in a year of financial depression will be an easy task. It is a tribute to the loyalty of Baptists that such a courageous plan should have been daringly conceived, convincingly presented and unanimously adopted.

From these plans for tomorrow the Board was again brought back to the realities of today as a note of warning was sounded by Mr. Grant L. Hudson. He is rendering highly important service with the Allied Forces for Prohibition in seeking to keep the liquor menace before the attention of so many increasingly indifferent Christian people. His picture of the radio in every home broadcasting liquor announcements, of the billboard on every highway praising liquor to every passing motorist, of the newspaper in every city advertising liquor to every reader, is not beyond

the possibility of realization if the 18th Amendment should in any way be modified or repealed.

President M. B. Jones, who presided at the sessions of the Executive Committee, spoke happily and appreciatively of the reception accorded him in the South at the various Conventions of Southern Baptists which he had attended. He referred to the growing cordiality and unity of purpose between Northern and Southern Baptists. One might use here the term *rapprochement* now so current in international diplomacy. This would be still further enhanced by the tour of Northern cities which he and President W. J. McGlothlin of the Southern Baptist Convention proposed to make during the winter months. It is also expected that with the Northern and Southern Baptist Conventions meeting in succeeding weeks in Washington, D. C. in 1933 there may be afforded still further opportunities for fellowship.

Nearly an entire session was devoted to plans for increasing denominational funds. The now well heralded "Maintenance Movement plan" was given special attention. This effort, whereby Baptists are asked to contribute one or more days' income, using either January 29 or some other date for unitedly or individually forwarding their gifts, to save the denomination from serious missionary curtailment during these critical times, is receiving wide endorsement. Secretaries and employees of City Mission Societies, State Conventions and national organizations have already either contributed to this fund or have accepted voluntary reduction in salary or have voluntarily returned to their respective treasuries the equivalent of several hundred days of income. If the movement spreads and receives universal participation it should help mightily in meeting the missionary needs of the year.

Possibly the optimism engendered by such reports and plans was due also to a subconscious realization that after all only a modest proportion of Baptists have thus far been affected by the depression. In numerous churches financial conditions must be like those described in the opening paragraph where some members are doubtless in actual want, while many of them have suffered no impairment of income. At the same time all have been helped through the increased purchasing power of the dollar. If these same Baptists will now respond to the appeal of a truly sacrificial spirit and in addition to their own contributions will assume temporarily the obligations of those who admittedly cannot now give, the

action in setting the goal of the next year no higher than that of last year and its confidence in believing that the denomination would countenance no reduction, will be justified. If all will face the present crisis calmly, courageously, discarding both an unwarrantable optimism and an equally unjustifiable pessimism, and will loyally do their part, there need be no reduction in missionary staff, no retrenchment in plans. Indeed

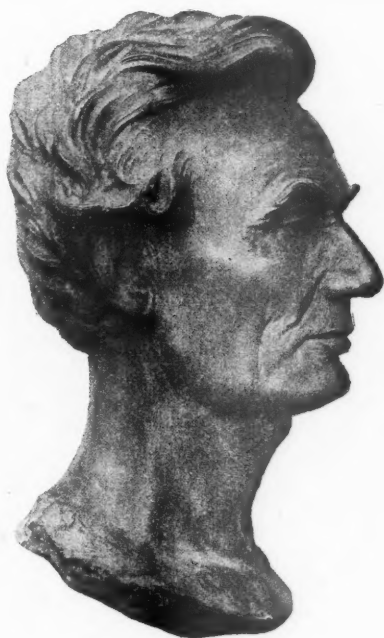
this ought to be precisely the time when all our missionary agencies should be freed from financial anxiety over the present so as to formulate sound and constructive plans for the future when the financial crisis of today shall have become the memory of yesterday. Thus the work of Christ at home and abroad will be maintained. Under present conditions there may be no advance next year, but at least there should be no retreat.

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## A Character Estimate of Abraham Lincoln

By HOWARD B. GROSE

We are amply justified in ranking this true American among God's great men, a plain man raised up from the plain people to be the truest representative of democracy the world has seen. His virtues were the practical ones, the homespun virtues of truthfulness, honesty, kindness, tender-heartedness, integrity, sympathy, and charity—all of them characteristics of



genuine Christianity. He was not perfect, for he was a man, but he was a good man, a man of reverence and prayer, who loved right and acted righteously in all the relations of life, always tempering justice with mercy. His figure looms larger with the passage of time. Men feel that he exemplified his own immortal words: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in." Let us emulate his virtues even as we honor his name

who *Freed the slaves and saved the Union*—Abraham Lincoln, the People's President, the Nation's Martyr.

Two ladies from Tennessee, very urgent for the release of their husbands who were held as prisoners of war, repeated that their husbands were religious men. When the President ordered the release of one of them, he said to the wife: "You say your husband is a religious man; tell him, when you meet him, that I say I am not much of a judge of religion, but that in my opinion a religion which sets men to rebel and fight against their government because as they think that government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which people can get to heaven."

There seems to be good authority for the account of President Lincoln's conversation with a lady of the Christian Commission, and if so it settles the question as to his definite views toward the close of his life. In reply to a question from Mr. Lincoln, the lady stated that a true religious experience, in her judgment, consisted of a conviction of one's own sinfulness and weakness, and personal need of the Saviour for strength and support; that views of mere doctrine might and would differ, but when one was really brought to feel his need of divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was satisfactory evidence of his having been born again. Mr. Lincoln said earnestly, "If what you have told me is really a correct view of this great subject, I think I can say with sincerity that I hope I am a Christian. I had lived until my Willie died without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of that change of which you speak; and I will further add, that it has been my intention for some time at a suitable opportunity to make a public religious profession."





AN INDIAN GIRL AT FALLON, NEVADA

## Missions in Picture

Photographs Illustrating Various Phases of  
Missionary Enterprises at Home and Abroad



GETTING READY FOR DINNER AT AN ASSAM ASSOCIATION



ALTHOUGH THE SNOW MAY BE QUITE DEEP WHEN THIS ISSUE OF "MISSIONS" REACHES ITS READERS, IT WILL SOON BE TIME TO THINK AGAIN OF SUMMER CAMP. NEXT SUMMER IT WILL AGAIN FURNISH TO HUNDREDS OF BAPTIST BOYS A TWO OR FOUR WEEK CAMP



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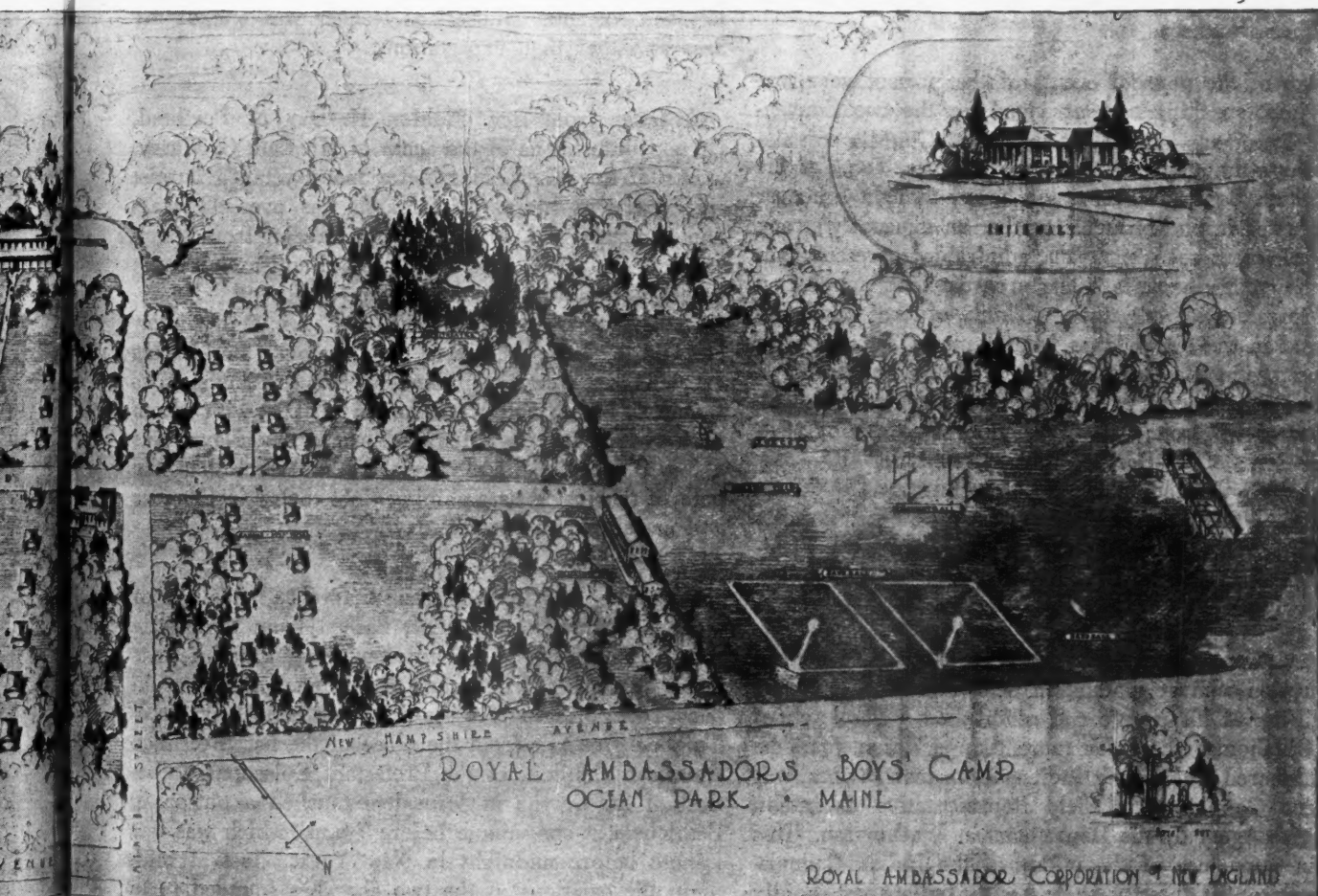
Phas of Our  
e and Abroad



I ASSOCIATION



A RED CROSS CLASS OF JAPANESE GIRLS AT WALNUT GROVE, CALIFORNIA



ANK AGA OF SUMMER CAMPS. THE ABOVE PICTURE IS REPRODUCED FROM AN ARCHITECT'S SKETCH OF THE ROYAL AMBASSADOR CAMP GROUNDS AT  
FOUR WY CAMP EXPERIENCE UNDER IDEAL PHYSICAL AND MORAL CONDITIONS AND WITH SUPERB MISSIONARY LEADERSHIP

## Personal and Impersonal

A Baptist layman whom all who know him delight to honor is Ambrose L. Swasey of Cleveland. He observed his eighty-fifth birthday on December 19, and the Baptists who were gathered in Chicago at the mid-year promotional meetings did the graceful thing by sending him a letter of recognition and good wishes. Dr. Swasey has established many memorials. One of them is the architecturally beautiful chapel at Denison; another is the large gift to the Ministers and Missionaries Benefit Fund that came at a most opportune and stimulating hour in the development of that great movement in behalf of our ministry. The word we always think of in connection with this good man is Character.

☆

In his autumn speaking tour through New England and the Middle States, President Mattison B. Jones covered a total of 14,740 miles. There was one stop he did not make—a stop to rest; but he will tell you that he had a wonderful time, and he enjoyed it so much that he at once went South to help inspire the Southern brethren.

☆

One of the unusual events of the present year was the joint speaking tour arranged for the two Convention Presidents—Dr. William J. McGlothlin of the Southern Baptist and Mattison B. Jones, Esq., of the Northern Baptist. This was a happy thought, whoever originated it, and brought together an unusually strong and eloquent speaking team, admirable representatives of their constituencies. The program took no pity on the presidential physique. Think of the travel involved in the twelve days from January 3 to 15, with three meetings a day planned for all but the Sundays. Here is the itinerary: January 3—Cincinnati; 4—Chicago; 5—Detroit; 6—Cleveland; 7—Buffalo; 8—Rochester; 10—Boston; 11—Brooklyn; 12—New York; 13—Philadelphia; 14—Pittsburgh; 15—Washington. The general theme was enticing: "Baptists Look at Themselves through the Eyes of Two Presidents." *MISSIONS* will have a special report in another issue.

☆

Rev. Henry Roe Cloud, a Winnebago with college education who at graduation dedicated his life to the uplifting of his people and established a small school in Oklahoma where for more than a dozen years he has labored with young Indians from many tribes, was recently appointed a Field Representative or Indian Service Agent by the Department at Washington. This is in pursuance of the policy of the Indian Commissioner to fill these positions with Indians as rapidly as the properly fitted men can be found. The editors of *Home and School*, the Baptist paper published in the interests of the Oklahoma Indian Missions, approve

the appointment. When as a student he used to attend the Lake Mohonk Indian Conference Mr. Cloud was attractive in person and speech, and was regarded as one of the most promising fruits of the mission schools. In his work and writings he has proved his comprehensive knowledge of his own race and has high ideals for their Christian culture.

☆

Not often does a personal item come in which has so keen an interest for the Editor as this closing sentence in a letter from that noble missionary, Dr. A. F. Groesbeck: "You might be interested in knowing that I am teaching a group of young men in a Chinese translation of your book, 'Never Man So Spake.'" Interested indeed; I did not even know that such a translation had been made, though it was talked of before the death of the late Joseph Speicher, who did much to enrich missionary literature. Such a personal and practical use in a foreign field of that book in which I sought to exalt Jesus Christ as Saviour and Lord and let Him interpret Himself as teacher was one of my dreams rather than expectations.

☆

A letter from Rev. Mahlon H. Day of Portland, Oregon, informs us of the death of Mr. Seth G. Marsh, father of Rev. C. R. Marsh, for many years a Baptist missionary in India. Mr. Marsh was over 93 years and 8 months old. He moved to Oregon from Pennsylvania in 1888, united with the Baptist church in boyhood, and was for many years a deacon. He retained his faculties to the end and was vitally interested in the larger things of the kingdom. Besides his missionary son he is survived by two daughters, Miss Jennie E. Marsh and Mrs. Mahlon H. Day with whom he made his home. "His life," writes Mr. Day, "was a fine illustration of the scripture statement that 'the path of the just is as a shining light that shineth more and more unto the perfect day.'"

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Here is one of the appealing marvels of this age of marvels. An electric signal, flashed from the "little town of Bethlehem" 7,000 miles away, set the Christmas bells ringing in Trinity and St. Thomas Churches in New York, bringing for the first time in history direct Yuletide greetings from the place of the nativity. The American chaplain of the Protestant Episcopal Cathedral of St. George in Jerusalem touched a button in Bethlehem at one minute before 7 a.m., which was one minute before midnight in New York. Just at midnight the carillons of the two churches sounded forth the "Adeste Fideles," followed by carols. It made vivid that immortal morning when the heavens sang together for joy.



### Gratitude for Good Men

**O** GOD OF NATIONS, we thank Thee for the gift of good men as leaders of the people. We thank Thee that in the first days of our national life Thou didst raise up George Washington to be the leader and inspiring example of the people. Help us to keep in memory his exalted patriotism, official integrity, and wise statesmanship, his reliance upon the Divine guidance and protection. We thank Thee, likewise, for the rugged honesty, fidelity and manliness of Abraham Lincoln. Help us in celebrating the birthdays of these great and good leaders to perpetuate and increase the influence of their character and unselfish labors, which are the glory of the nation they served and saved. We thank Thee, too, for all the great souls Thou hast given us as a people, for the noble lives that have enriched us, for all who have loved liberty, justice and righteousness better than life. Forbid, our Father, that the vision that enlightened and kindled their hearts should ever grow dim to our eyes. Help us to keep the promise our country has made to the world, to be the home of freedom and brotherhood for all. Especially in these days of human need make us all unselfishly to minister to others and to show the spirit of Christ which makes all the world neighbors and binds the people everywhere in helpfulness. As a people help us ever to emulate the example of our great leaders, Washington and Lincoln, for whom we give Thee praise. In Christ's name, Amen.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them.

O come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand.

### He Leads Us Still

Dare we despair? Through all the nights and days  
Of lagging war he kept his courage true.  
Shall doubt befog our eyes? A darker haze  
But proved the faith of him who ever knew  
That right must conquer. May we cherish hate  
For our poor griefs, when never word nor deed  
Of rancor, malice, spite of low or great,  
In his large soul one poison-drop could breed?

He leads us still! O'er chasms yet unspanned  
Our pathway lies; the work is but begun;  
But we shall do our part and leave our land  
The mightier for noble battles won.  
Here truth must triumph, honor must prevail:  
The nation Lincoln died for cannot fail!

—Arthur Guiterman

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### Inscription at Mt. Vernon

Washington, the brave, the wise, the good,  
Supreme in war, in council, and in peace.  
Valiant without ambition, discreet without fear, confident  
without assumption.

In disaster calm; in success moderate; in all, himself.

The hero, the patriot, the Christian.

The father of nations, the friend of mankind,

Who, when he had won all, renounced all, and sought in  
the bosom of his family and of nature, retirement, and  
in the hope of religion, immortality.

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### From Washington's Inaugural

It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate, to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in the administration to execute with success the functions allotted to its charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens at large less than either.



## The Board of Missionary Cooperation

### Substitute Giving Makes Strong Appeal

Response to the plan to obtain Maintenance Gifts, for the protection of our denominational missionary work, indicates that its appeal to the denomination has been strong.

It is recognized that there is justice in the basic idea of the plan: That those who have should substitute for those who have not.

Among the unemployed there are doubtless thousands of Baptists. Many of these would be generous givers had they an income from which to give. In order to offset the losses which would naturally follow as a result of this condition, all Baptists who have an income from any source are asked to become substitute givers for those who are unemployed. These over and above gifts made by substitute givers are to be classified as Maintenance Gifts.

The period designated for making substitute Maintenance Gifts is from January 29 to April 30, 1932. All such gifts can then apply on the current denominational year.

As a means of promoting the Maintenance Movement, people are asked to sign a Commitment Card, provided by the denomination. It is proposed that the cards shall be distributed for signature in all sorts of denominational gatherings, small and large, official and unofficial. All friends of this movement are asked to see that Commitment Cards are available and are distributed anywhere and everywhere that Baptists get together. Denominational workers should see that these cards are distributed at all meetings and conferences in which they participate. The cards should be collected at the close of the meetings and forwarded to the convention office of the state in which the donors live. The state convention office will in turn report all such signatures back to the local churches to which the signers belong.

If every Baptist who commits himself to this movement by signing a card will at the same time obtain at least five blank cards and give them to friends for signature, this chain system will soon produce an avalanche of gifts. All state convention offices are prepared to furnish the Commitment Cards.

The payment of Maintenance Gifts may be made through the missionary treasurer of the local church, and if the donor so desires it may apply on the quota of the local church. Payment should be made as soon as possible and in any case before April 30.

### Women Givers of Record and Activities of Promotion

Some of the women's organizations are showing quite a bit of interest in the special activities by which they are promoting the Givers of Record plan. In some places difficulties are met by the local women's societies in securing the names of girl and women members in their churches who are now givers of record. Some church officers feel that they must guard these names, and doing so they handicap greatly the work which the women are trying to do. Other church leaders welcome the help which the women are giving along this particular line. Some of our leaders are surprised at the small number of girl and women church members who are actually givers of record, and they are making definite plans to change this situation.

A partial report compiled by Miss Burton reveals these figures: "Seven hundred forty-eight churches have reported 103,781 girl and women members, and of this number 54,501 are givers of record. This means that 52% plus of the girl and women membership of these churches are giving to local expenses and to missions. This is a higher average

than the general average of the denomination. We feel that this can be explained by the fact that very definite educational methods are being promoted through the girl and women missionary organizations of the churches."

### New York City's Every Member Canvass

Every Member Canvass campaigns in the Metropolitan area of Greater New York are under headway in three groups of churches and will be set going in other groups in the near future.

The Brooklyn group, consisting of 35 churches, is well on its way, the organization set-up as follows: (1) Each church to have a representative on the General Campaign Committee; (2) A Directing Committee of five, already elected at a set-up meeting on December 3, 1931. The members of this committee are: Henry Hall Jones, chairman, Benjamin L. Crue, B. H. Harne, William T. Kramer and Dr. Edward P. Arrell.

Edward C. Kunkle, Promotion Director of the Metropolitan Baptist Board of Missionary Cooperation, will serve as Campaign Director under the guidance of the Directing Committee.

The Bronx and Upper Manhattan group (15 churches) has had a set-up meeting authorizing a general Campaign and a Directing Committee.

The Westchester Churches (10 churches) are organized along the same lines. It is expected that the Nassau-Suffolk churches and the churches of Queensboro will step into action in the immediate future.

### How the Master List Found Lost Members

In connection with its Every Member Canvass, when the preparation of a Master List was undertaken, one church in the Metropolitan area of

Greater New York sent out 830 letters. This was the first communication in years to go to the entire membership and 130 letters came back marked "incorrect address," or "not known." The names of these lost members were then posted on the church bulletin board, with the request "Help Us Find Them." When a second letter was sent out to every member, only 50 came back. A third letter brought only 19 returns and some of these were found to be duplicates, while others bore names of members long since dead. Finally a Master List practically 100% complete was made, the first live record in a great many years.

### Mrs. Julia P. Burkholder

A TRIBUTE BY H. I. FROST

By the death of Mrs. Julia P. Burkholder is broken another link with Rev. and Mrs. Jeremiah Phillips who were pioneer missionaries of the "India Field," as the Bengal-Orissa Mission was formerly called, having been members of the first group of missionaries sent out by the Free Baptists in 1836. It was while they were living at Jellapore, the third of four stations which Dr. Phillips opened in Orissa, that Mrs. Burkholder was born, on June 5, 1845. Thus she was in her 86th year at the time of her death from pneumonia, at Iron Mountain, Michigan, on December 10, 1931.

Mrs. Burkholder came to America with her mother and brothers and sisters at the age of nine. Her father came later, and she was baptized by him at the age of 13. She studied at Hillsdale College for two years. After this, at the age of nineteen, she was appointed a missionary and sailed to India in December, 1864, together with her parents, her brother, James L. Phillips and wife, and her sister, Ida. She used to tell us of the terrible voyage from Boston to Calcutta which took over six months.

Arriving in India the family were stationed at Midnapore. Mrs. Burkholder, with her sister-in-law, was the first to begin Zenana work in the Mission. She was the first person who was used of God to bring light to the soul of that well-known Indian woman, Chundra Lela, who rendered such remarkable service as a Bible woman. After ten years of service, which we

who knew her later are sure was efficient and vigorous, she returned to America on furlough.

Her next period of service, covering over twenty years with one furlough in the middle of it, was as the wife of Dr. T. W. Burkholder. They were married in 1879 and located at Bhimpore to live among the Santals. Her father, Dr. Jeremiah Phillips, had become interested in these jungle folk in 1841. To him belongs the honor of having reduced their language to writing in Bengali and preparing a grammar of that language. Dr. Otis R. Bacher had promoted the work at Bhimpore, and it now fell to the Burkholders to open more schools, encourage the Christians to build a church,—which they did largely with their own contributions,—and in other ways render a signal service to that fine people. To others has come the privilege of building on the excellent foundation they laid, and now there are a Boys' High School, a Normal School, and a Girls' Middle English School in Bhimpore. In all the activities of those years, Mrs. Burkholder took a substantial part.

Upon their return from their second furlough, owing to an emergency that had arisen, Dr. and Mrs. Burkholder were sent to Balasore to care for the Boys' Orphanage and High School. There, in 1903, Dr. Burkholder died, but Mrs. Burkholder continued to care for the work until the death of her mother, "Grandma Phillips," who had chosen to spend her sunset years in India. Mrs. Burkholder also served for a time as Superintendent of the Sinclair Orphanage for girls. There are men and women in Balasore today who acknowledge with gratitude her great influence for good upon their lives.

After her third furlough which began in 1909 she was asked to return to India to fill a vacancy, and she went gladly. Still another period of five years' service began in 1911 and ended in 1917. This term was spent in Midnapore. She engaged most enthusiastically in the evangelistic work. Although advanced in years she set her younger colleagues a splendid example, taking long trips by bullock cart to preach the Good News to all who would hear, especially to the women. She also prepared two small books giving a course of study for workers and schools upon the whole Bible.

Mrs. Burkholder returned to America to be with her sisters and her children.

Yet so great was her love for India that it was proposed that she go back again. How welcome she would have been! But she did not. However, she was active in the work and services of the churches in those places where she lived. She kept her mental and spiritual vigor to the end.

She was privileged to serve India for over fifty years, more years than any other woman who has labored in the Mission, except her own mother who gave sixty-seven. Thus, she contributed largely to the over three hundred years of service to India rendered by the Phillips family. Very devout, efficient, entirely unselfish, fully devoted to the people of India, she seemed to incarnate for us who knew her the spirit of the pioneers, and to spur us on to endeavor our utmost for the people whom she helped us to appreciate and love. Her place in the annals of the Mission to Bengali, Santals and Oriyas, is secure. Her influence abides. The thoughts of all who knew her are expressed most truly by one friend who has written, "I count it a great privilege to have her as a friend and can only think of such a life as still continuing." Yes, she lives, and serves, in the Higher Realm.

### Pastor and Colporter Missionary

Rev. A. B. Warner reports a triple work. As pastor his little church at Julian, situated on the Volcan Mountains of San Diego County, California, overlooks the Imperial Desert. It has the highest elevation among the churches of Southern California. This church was disbanded in 1901 and reorganized in 1925; after securing the deeds of this property and general repairs the church was opened for divine worship every week-end. A parsonage was built for his accommodation; this and the repairs involving an outlay of \$3,000. As colporter-missionary, he covers the whole county from Jacumba, on the border of Mexico, to Rainbow, the northern end, a distance of 100 miles. There are four ranges of mountains from north to south, and through these mountain passes he travels from Monday to Friday, spending Sunday each week in Julian, conducting the church services. In the sale of Bibles, Testaments and religious literature during six years of ministry, he has met with success; the people receive him gladly into their homes for prayer and testimony, and many conversions result.





*God's World*, by Cornelius Howard Patton, D.D., is a book with a big purpose, nothing less than to marshal the universe before us and learn the latest news about it in present day light. Dr. Patton was for a generation a secretary of the American Board and lived in close communication with many of the world's peoples. He is accustomed to cosmopolitan and international horizons and retrospects, and is right in supposing that it will be a good and helpful thing, in these days of discussion and questionnaire and wonder-what-next, to have a book come out that shall undertake to recall to our minds what kind of a world we live in, what are the significant changes that are taking place, and what part we play in the human drama. Let us agree with the author that we are living in a momentous world-age, and it behooves every earnest-minded person to seek to understand the main currents of its life. Dr. Patton has surveyed comprehensively. In "A Shrunk World" he shows how the wireless, airplane and radio have contracted a continent—a chapter of marvels. In the chapter on "God's Good Earth" he shows what resources and beauties have been packed within this globe. With keen interest he pictures the varied peoples in God's Great Family, with its growing acquaintance and friendliness. Passing to World Conditions we are shown a Hungry, an Ailing and a Groping World. In Part Three we deal with World Forces. With command of all the situations and resources, Dr. Patton discloses the possible World today, and the supremacy of Jesus that is becoming an impressive fact, presaging the final victory. There is solid basis for the conclusions reached, and many a reader will thank Dr. Patton for having gathered the facts that make such an inspiring and

cheering survey of God's World. (Richard R. Smith, Inc.; \$2.00.)

#### A CHARMING BIOGRAPHY

*Charles Lewis Slattery*, by Howard Chandler Robbins, is one of the books which the reviewer delights to commend by reason of the inherent charm both of its subject and its style. This is the life of a rare personality portrayed by an intimate friend capable of appreciating and interpreting him. Born at Pittsburgh in 1867, educated at Harvard and General Theological Seminary for the Protestant Episcopal ministry, ordained in 1895 by Bishop Lawrence of Massachusetts, Dr. Slattery had pastorates in Faribault, Minnesota, and Springfield, Mass., and was rector of Grace Church in New York for twelve years until elected bishop of Massachusetts as coadjutor to Bishop William M. Lawrence in 1922. He became full bishop in 1927 and died three years later of overstrain. Probably no leader in his communion was more beloved or influential. He was a prolific writer, having twenty-four books credited to him, besides a share in many other works, and a prominent part in the Revision of the Prayer Book which engaged the attention of the Church for many years. But this outline of facts can convey no idea of the engaging and inspiring personality of the man. He was born for friendship and cheer, and overflowing with the joy of life. While a loyal churchman, he was a friend and brother to all Christians, had no sympathy with the Anglo-Catholic Movement, and was of like spirit with Phillips Brooks in his recognition of and fellowship with the ministry of other communions. The chapters which describe his views on preaching, his methods as a preacher, the proper reverence and use of language in the pulpit and elsewhere, are profitable reading for theological students and beginning preachers. He was a devoted advocate of church unity, closely allied with Bishop Brent in the Lausanne movement. His belief in immortality was ingrained in his religious life, and his two books on this subject—*Life Beyond Life* and *The Gift of Immortality*—are full of faith and com-

forting suggestion. The hours spent in the company of such a frank and generous and lovable character cannot fail to awaken the best in one. The reader will sincerely thank Dr. Robbins for having brought him into such personal contact with a man and bishop who was a worthy member with Bishops Brooks and Lawrence of that illustrious trio whose worth and work have enriched the religious life of Massachusetts and the world. The typography befits the subject. (Harper Brothers; \$2.50.)

#### TWO BOOKS OF WORTH

*Objectives in Religious Education*, by Paul H. Vieth, has for its purpose the placing of this growingly important phase of the church development in clearer light and more assured position. There is a general sentiment that the present position of this educational department known as religious or Christian education is anything but satisfactory to those who are deeply concerned in a right understanding of what is being aimed at and achieved by the introduction of religious education directors in churches and the proposed reorganization of the Sunday school with an improved teaching staff. Dean Weigle of Yale commends this volume, which presents in large part a Ph.D. thesis of one of his students, who is connected with the International Council of Religious Education. The subject is one of live interest and concern, and the study of these objectives will be found enlightening and valuable. (Harpers; \$2.50.)

*Paths to the Presence of God*, by Albert W. Palmer, president of Chicago Theological Seminary. A devotional book of beautiful spirit and insight. The author believes that there is a peculiarly wistful desire in the world today to come to a closer knowledge of God. He traces five paths—through Nature, Science, Humanity, Worship, Jesus. His belief is that this is not a godless but a god-seeking age. He invites to the companionship of Jesus as a personal friend and ever present vital influence. (The Pilgrim Press; \$1.00.)



## News from the Mission Fields

*An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources*

### Pioneer Trails and Christian Achievement in Cuba

In spite of many adverse conditions, Colegios Internacionales, our Baptist school in Cristo, Cuba, is maintaining an enrollment of about 150. While this is comparatively small, Miss Kathleen Rounds, one of the teachers, believes "we have every reason to thank God that it was possible to open the school at all this year because of the general financial depression." In many respects the school is progressing, and its fruits are seen in the changed lives of many boys and girls. Some come from back-country homes where living conditions and customs are almost incredible, and where the gospel has not yet been carried. After living under Christian influences for a while the rough, uncouth boy or girl learns new ways and often becomes a well trained Christian worker. Miss Rounds writes:

This last summer two graduates of our school were married. One was a teacher in the primary grades for two years. These young people

are now working enthusiastically in their home church in the town of Baracoa. In connection with the church they have started a primary school, and with hardly any equipment or backing are carrying on bravely. Frequently Herminia writes asking for program material for her junior meetings or the women's missionary society of which she is president, or for some pictures for her Sunday school children. We are expecting great things from this fine young Christian couple, and feel that the influence of this school is being extended by them to that part of the island.

Dr. Routledge, superintendent of all our Baptist mission work in Cuba, has just returned from a two weeks' trip through the mountainous region of the southern coast, from Guanatanamo toward Baracoa. This is an out-of-the-way, backward section of the island. On the trip Dr. Routledge traveled about 300 miles on horseback, stopping at ten different little towns and settlements where mission work is being carried on. I wish I could tell you all the tales he has told us—about the two baptismal services in the river; a com-

munion service with a group of Haitians; the forming of two church organizations, and the 15 preaching services and Sunday schools held with the people. Many, eager and anxious for the gospel story, came seven or eight leagues (or more than 20 miles) to hear the message. They are mostly simple country folk with very primitive ideas and customs. In only one of these settlements was there any communication with the outside world by means of mail or telegraph, and the Santiago daily paper arrives at that town a week late. All this mission work over so large a territory is cared for by one man who receives no salary whatever except the few chickens, vegetables, etc., that his parishioners give him.

Recently I have been going down to the Second Baptist Church in Santiago every Sunday to help reorganize their Sunday school. How the work there has grown. The church building is a large house remodeled for church purposes, but it is quite inadequate now. The attendance at every service is so great that there is always a large part of the audience standing. Every night different groups of the young people conduct services in different sections of the city, and many souls are being won for Christ.

### The Oldest Chinese Baptist Church in the World

The oldest Chinese Baptist church in the world is located at Bangkok, Siam. This church is also said to be the oldest organized Chinese Protestant church in the world. It has been meeting in the same place for a hundred years, a new building having been erected some twenty years ago.

A variety of work is carried on here. The pastor is from the Swatow field and is regarded as perhaps the best all round man in the service there. He is an old line Chinese



"THE BRIGHTNESS OF THE STAR," A CANTATA GIVEN BY THE STUDENTS OF THE COLEGIOS INTERNACIONALES AT EL CRISTO, CUBA

scholar, converted, and with considerable training in theological schools. In addition to the preaching services there is a Sunday school. A school for boys and girls is taught in the chapel. Just now a Kindergarten is getting started there. It is a new venture in many ways, and the number of little ones enrolled is 21. A colporter is doing excellent work in connection with this little church. He is an academy graduate and has spent some time in the seminary. The Bible Society furnishes him with scripture portions in both Chinese and Siamese. Rev. A. F. Groesbeck will furnish material for many of his tracts in the near future. Dr. Groesbeck, of the Chaoyang field, China, has been spending some time there recently and reports that the work is being carried on by the people in a very happy way.

About a mile from the old chapel a mission has been opened and a school started. Public services are held in the schoolroom during the week as well as on Sunday. The teacher, a brother of the pastor of the Kakchieh church, Swatow, is doing good work. Several from this mission were baptized recently.

#### The "Aiko Kai" of Yokohama, Japan

Several years ago two girls wished to enroll in Kanto Gakuin Night School. Permission was secured for these girls to enter the school and they were promised special certificates on graduation, since regular diplomas could not be granted girls graduating from a boys' school.

The number of girls has gradually increased. They are business girls from banks, silk conditioning houses and a newspaper office. They are eager to learn English in order to work their way toward the top of the ladder of their business career. Although their salaries are very, very small they give financial assistance to their parents and to younger brothers and sisters struggling through school.

From this group of girls came a request for a club where they might



LOVE AND FELLOWSHIP CLUB OF MABIE MEMORIAL NIGHT SCHOOL, YOKOHAMA

receive "spiritual food." They asked to meet once a month to study the Bible, sing hymns and have a social time. They had little or no money to spend and they wished to have the club entirely in Japanese in order "to express themselves more freely." This request was made to Mr. Oshita, faithful secretary of the night school and he promised to do what he could. He came to me and asked that I take it over, with his help. It was just what I had been wanting to do. So much of the work that is being done by Christian forces for young girls is directed to the students. After the girl graduates, or if she has not been able to go to school very much, little has been done.

We started our club with an enrolment of four girls. The girls' business training was very evident from the way they went about to organize. Our enrolment is now 22. From the little they have these girls last year prepared bountiful Christmas dinners for ten poor families. This year they did not wait until Christmas but carried rice to the Mabie Memorial School Settlement, where it was distributed to families destitute and in dire need.

One of these girls entered the Bible Training School last Spring to prepare for definite Christian work, and is doing well. We are hoping that more of the girls will follow her leading.—(Mrs. J. H. ) Charma M. Covell.

#### The Hylberts Glad to Get Back to China

A letter from Rev. L. C. and Ethel Hylbert, dated November 6, brings this interesting news concerning their return to Shanghai:

We are glad to be back in China. We arrived October 16 and since the East China Conference was in session many missionaries and Chinese Christians came to the boat and gave us a hearty welcome. Our hearts leaped with joy as we looked into the faces and felt the warm response of their welcome. One of the compensations in missionary work is the fine bond of Christian fellowship that binds us together.

As soon as I got here I was appointed on the Flood and Famine Relief Committee and am right in the midst of one of the most terrible disasters in history. Reliable reports indicate that thirty million persons are seriously affected. Of these, twenty million are homeless and ten million are utterly destitute and starving. Once before I spent a year in famine relief work but present conditions are far worse than anything I ever saw before. The Great Yangtse valleys and plains were swept with 53 feet of water. The whole region was devastated. Homes and all buildings destroyed, cattle, sheep, goats and chickens swept away and literally thousands of people drowned.

We have the stupendous task of providing food and shelter for these millions of starving people. Reports



reaching America are not exaggerated. The situation seems to be far more serious than was reported. We are doing what we can to give shelter and food to the starving.

Because of the Japanese invasion into Chinese territory intense feeling exists in the Far East. In 1927 only the most radical groups were aflame but now the entire population is aroused to a state of impending war because of the presence of Japanese soldiers in the province of Manchuria.

Our missionaries and Chinese Christians are urging patience and trying to keep things as calm as possible because we know that the slightest action would not only bring war between China and Japan but might throw the nations of the world into open conflict. We hope and believe that actual war can be averted. Christians are the strongest factors for peace in "The Far East."

My wife and I attended the Ningpo Baptist district association last week. Delegates from all the Ningpo churches were there. We had a wonderful time meeting old friends and it was good to be in the convention. Reports indicate that many new names were added to the list of inquirers and large numbers joined the churches. Because of the flood and war conditions there was great seriousness and a most profound earnestness manifest on the part of every one there.

We are in the midst of great stress and are swayed by deep emotions but we are glad to be here where we are of service in this time of utmost need.

**From Elizabeth and Thomas Moody, of Sona Bata, Congo**

A letter to Dr. Lerrigo, dated September 23, says:

We arrived home well after our long itinerary, a few days before our Sona Bata Matondo (convention). We had a fine gathering, one of the largest in numbers and a splendid spirit. The offering was over 3,000 francs. We started classes Wednesday for the preachers and teachers. Some were detained by a rain and did not arrive till Friday with the crowd. I know you can see them arriving and hear them sing. Each year they have one special hymn they sing at all the Matondos. This

year it was "Yimbilanga! Yimbilanga! Nzambi utuzolele" (Sing, sing, God loves you). Saturday afternoon Miss Satterberg spoke to the women and Sunday morning we had another women's meeting, and three of the native women spoke. One was Ma Mbudi, an old Bible woman and dispensary helper for years, who has been ill for the last five years. We had almost given up hoping she would be able to teach any more, you can imagine how my heart overflowed with praise and joy when she gave a most wonderful talk to the women, and we hope it is the beginning of more years of service for her Master whom she loves. She took sleeping sickness for an illustration: "As the little worm in your blood works away till at last it kills your body, so the deceiver works in your heart till little by little he kills your spiritual life and you forget God," etc.

Monday afternoon she and Nea Ngunga spoke to the women in the hospital. Sunday morning we had group services, men, women and children. At 10 o'clock a general service when our two old faithfuls, Bangu and Kikwakwa, both preached fine sermons. After the offering the summer school children sang two children's songs and all the children went for another service in the chapel. Tata Moody had the communion service. Twenty-five were baptized at Sona Bata, and 627 is the total number baptized from all the churches.

The financial crisis has struck Kongo, so consequently the regular offerings of the four last months had fallen short as well as the Matondo offerings out in the district. How were the preachers to be paid their four months' salary? I put up the amount given by each church on the blackboard and the amount needed to pay the salaries. They discussed it for two days and Monday morning came together to see if they could find a way out. They decided themselves to take a 20% cut in salary and they all did it cheerfully from the highest paid Muringo to the lowest paid teacher. The Sona Bata local church (who do more for others than they spend on themselves) took the 20% cut with the others and Ma Nsamba, the Bible woman, gave five francs on top of her 20%.

The fellowship of these days with them will be a lasting memory and I think they separated with the joy of sacrifice in their hearts and a stronger bond of brotherly love and unity in the work.

The children were waiting impatiently to be registered for the Boarding School. Each church is supposed to bring two boys, but they usually bring in from 6 to 10 each, then they are most all examined to see who can pass the test. Many from the town schools can read well but are behind in other subjects, so have to go into the primary department or back to the town schools. As our church schools develop we will be able to raise the standards for our Boarding School. We have 20 men in the Prep School. We are starting the New Year's work with high hopes and faith in our Father's promise for wisdom, guidance and strength for every task each day through the year, and keep singing: "Yimbilanga! Yimbilanga! Nzambi utuzolele."

### **Mexican People Win the Heart of New Missionary**

Bessie Gillis, a native of Massachusetts, was graduated last June from the Baptist Missionary Training School. She is now the kindergarten at the Mexican Baptist Christian Center in Los Angeles. That she is in love with her work you will not doubt after reading this letter:

We have a fine Center, so well equipped and located in a neat and rather attractive community. The Mexican people are very particular about the outside of their homes. It is a joy to find, as I enter the different yards, that even if the families have only a small patch of land they have flowers growing.

My schedule is quite full; on Monday afternoons I have a mother's sewing class, from one to four, when they make clothes for the children. It is amusing to see the little folk coming to school in the morning with the dresses, pants and shirts that mother has made for them. I really believe we furnish about all the clothes for the little children. The mothers ask all sorts of questions and I try my best to answer them properly. I am a bit handicapped with the language, but I hope that



it will be only a few months before I shall be able to talk in a comprehensible way with my people. They tell me that I "speak much Spanish" and they just insist that I like frijoles, tortillas, tomares, and chilla-das. Almost every morning some child brings me one or the other.

Thursday afternoons I have club for the little boys and girls about the ages of seven and eight. We are organizing a Herald band. In the evening I have an interesting group of boys for Royal Ambassadors. We have great times during our discussion period. They have brought up such questions as these: "What kind of a boy was Christ? Doesn't Christ look feminine? Was he?" Several of the boys lead in prayer and one boy said the other night, "Please, God, make Miss Gillis good." I felt a bit guilty and wondered just what I had done.

Saturday is rest day. Sunday I have the kindergarten and primary department. I am so proud of my teachers. As helpers, I have all Mexican girls who are members of our own church. They are very capable and cooperate in everything.

I have left the best until last, which is my kindergarten work. If you could only see my twenty-five "joys." They respond beautifully to all that I have given them and are such busy little folk during self-chosen activity. Some are keeping house, others getting ready to go on a long trip. On Thursday and Fridays we have band practice and their rhythm is perfect. I am just bubbling over with enthusiasm. Personally I think that I have the best appointment this year. I am so happy, and if at one time I confessed that I was not much in love with the Mexican people I now take it all back. They are so understanding and so loving. When my twenty-five Mexican kiddies are having their rest period I look down upon them and put my hands behind my back so I will not be tempted to pick them all up and give each a big hug. You have no doubt heard that 100,000 Mexicans have gone back to Mexico. There are five reasons for this emigration: first, they are starving here in the United States; second, they suffer because of discrimination; third, they fear being deported; fourth, many have been deported;

fifth, promises have been made by the Mexican Government to those who do return. We have been fortunate in not losing many of our people, but only yesterday one of our deacons told us that he expected to go back in a week or two. We hate to lose him, but we know that wherever he goes he will take the message of Jesus Christ with him. How sad it is that only 12 per cent of the Mexican people in the United States have heard the gospel. So many are going back with only added vice from this country. They are going back, not to tell about people who were interested in them, but rather about those who did not care. I hope that you will be remembering not only our work, but all the lovable, interesting and skilful Mexicans that are in our land.

#### "The Twelve Apostles of Poland"

The Baptists of Poland have had to contend against fearful odds. They are nearly all poor. There is greater poverty in certain parts of Poland than in most countries of Europe. Our Baptists are forced to move from place to place because of economic conditions. There is still much petty persecution and in some cases more than that. Baptists in Galacia cannot be legally born, married or buried! The most encouraging thing to note is that the churches and denomination have maintained a high standard.

Two groups of students have gone out from the school in Lodz. (It should not be forgotten that students

are taken only once every three or four years.) The third group of students is now at the theological school. M. S. Lesik is the theological teacher. Private teachers are used for the other studies. There are just twelve of these young men in training at the present time.

#### Religious Education in a Government Indian School

Carson Indian school at Stewart, Nevada, opened this year with a crowded attendance. Due to the increased enrolment we have divided the children into twelve weekly religious education classes instead of the ten of last year. We also have ten social hours a week and judging by the laughter and music they thoroughly enjoy every minute. We superintend the Sunday school, as before, but this year there are 25 classes and an average attendance of over 500, more than ever before. The ninth and tenth grade boys and girls are teaching eight classes and substituting when necessary. We have a teacher training class for girls and one for boys in which we give suggestions for the next week's lesson. When we asked the ninth and tenth grade girls about helping in the Sunday school nearly everyone volunteered to teach, about twenty in all, and there was the same response from the older boys. We are very thankful for this willing spirit, and most of these young children are also very capable as well as interested.—*Lucile Dewey.*



"THE TWELVE APOSTLES OF POLAND," STUDENTS IN THE POLISH SEMINARY AT LODZ

### Hard Times and the Burma Baptist Mission

That must have been an exceedingly anxious conference which the Burma Mission held in Rangoon, in the new buildings of Judson College, October 24-29 last, but the reader would hardly realize it from the poise of the reporter, Mr. F. G. Dickason of the College, who was appointed by the conference to tell its story to *MISSIONS*. We take it that the spirit with which the missionaries in this group made the best of distressing circumstances and maintained their faith and courage is characteristic of those on many another field. We are grateful to Mr. Dickason, of the College faculty, for his compact and clear statement which follows:

During the Annual Burma Baptist Mission Conference, held in the new buildings of Judson College the last week in October, many vital problems of mission policy were considered. This year Government educational grants to the sum of 500,000 rupees have been withheld from our mission schools, and a further cut of a similar amount is to take effect in 1932. Many of our smaller, and some of our larger mission schools will have to close or there will be an overwhelming deficit. The teachers in some of the schools have already accepted as much as 25% reductions in salary in order to keep the schools open.

These conditions throw the responsibility upon the indigenous people, and in many places they are attempting to shoulder the burden; but this year especially when work is so scarce and prices so low, it is difficult to assume it all at once, for the depression has hit Burma also.

Wherever a mission school is closed, Mr. Latta told us, the Christian people feel that the mission has played them false and cannot be trusted, and yet what is to be done? We simply cannot permit our schools to go into debt to the sum of one million rupees! Temporarily, at least, we must retrench. It does seem most tragic to have to close the work of a missionary's lifetime, into which he has put his all, feeling that it was for eternity! Let us hope and pray that the schools that must close may

soon be able to open again, even if on a somewhat smaller scale.

One school which feels the cut extremely is Mr. Case's Agricultural School at Pyinmana, from which the Government suddenly and without any warning has withdrawn all aid. Because the mission feels that the type of work being done there is invaluable the Conference voted to keep it open at all costs. We must increase rather than decrease the amount of work for the uplift and Christianization of rural Burma. Just as soon as the depression is over, we hope to start several Rural Reconstruction Units. When we realize that 80 to 90% of Burma's population is rural, and that the present English system of education gives very little of value to those who have to spend their lives in the villages, we surely will try to introduce appropriate training. Miss Davis of Prome pointed out that 59% of the children who enter mission schools drop out and return to their homes in the country before finishing the first ten grades. These children, who have not secured enough education to enable them to gain a living by the use of acquired training, cannot choose but return home where they feel that they are too highly educated to work with their hands. Surely there is a crying need for our schools to give special courses to children who are to spend their lives in the villages.

Consideration of and planning for the "Burma for Christ Movement" had a large place in the Conference program. During these days of nationalism, rebellion and poverty, ever-new opportunities for spreading the gospel message are offered. The Burma Christian Council, under whose auspices the movement was started, is endeavoring to reconsecrate to the evangelization of Burma, every Christian worker and missionary, every school, every hospital and institution. Reports of the work being carried on throughout Burma formed an important part of the Conference program. You will be especially interested in learning that our frontier hospital at Namkham has this year finished a fine new building. At the Ellen Mitchell Memorial Hospital, Moulmein, an X-ray machine has been installed with which 180 pictures have already been taken. The hospital graduated fifteen fine

Christian nurses this past year who have all gone to responsible posts.

With the momentous economic problems before the conference the atmosphere was often nothing short of tense. Many problems are still unsettled, but the attitude of the whole conference has been ascertained, so that committees may continue with the problems in hand. The theme of the conference was "Facing Burma's Future with Christ."

### Silver Wedding Anniversary of Dr. Ah Pon and Ma Mi

Silver wedding anniversaries among the indigenous workers of our mission fields are rare indeed and the one recently celebrated in Taunggyi, Burma, is worthy of special attention.

The program for the event was arranged by Miss Lisbeth Hughes and several of the missionaries took part in it. Dr. Ah Pon said it was Ma Mi's wedding that he had come to celebrate, when asked what he was doing so far from Mongnai. But in a neat little speech at the end of an elaborate tea that Mrs. Ah Pon gave to the missionaries and others, he said that while he had to acknowledge many mistakes in his life he had made no mistake when he married Ma Mi 25 years ago.

Dr. Ah Pon and Ma Mi are well known indigenous workers in Burma. Dr. Ah Pon is an outstanding medical worker in the Shan States. He is an ordained preacher and earnest evangelist and has been engaged in work among a people whose language and customs differ from his own, so that he is in very truth a missionary. At the present time he is in charge of the station and field work in the Loilem-Mongnai field. Ma Mi graduated from the Kindergarten School, Moulmein, and went to teach at the Bwe Karen School, Toungoo. She remained there for seven years, until her marriage to Dr. Ah Pon. Their three children are all in school. Elizabeth, the eldest, is continuing her studies at Columbia University, N. Y. Helen is an Honor student expecting to earn a scholarship for study in England, while Henry, the youngest, is still in school in Burma.





## HELPING HAND

### What National Women are Doing

#### Chinese Women and White Cross

The work for the women in Ungkung is very interesting. The group of industrial workers is the nucleus for the weekly women's prayer meeting. They also are faithful contributing members. The Society knowing that our hospital was without funds and short of supplies bought the netting and made seven bed nets for patients. Considering the poverty of these women and how hard they have to work to get enough to eat and clothes to wear, the raising of the funds meant much self-denial on their part. We are running a dispensary and since we are the only hospital in Ungkung, we must be ready for emergencies.—*Fannie Northcott*, Ungkung, China.

#### What the Women of Northern Japan are Doing

The Woman's Society in Morioka consists of old ladies, two of them having been members from the beginning. One of the principal joys of the older group is the monthly afternoon meeting for prayer and devotion. Because of the great difference in age we organized a younger Woman's Society which meets once every two weeks at night. We thought it best in the very beginning to have them take charge of their own meetings and give the talks. Although this was deemed impossible by some of the older ones, the plan has worked beautifully and all make some contribution. The organization decided upon a threefold purpose: service, mutual helpfulness, and friendliness. In discussing plans of helpfulness to the church they decided to start a fund for a new organ, which is sorely needed. Since the people giving the concert in Hachinohe would have to stay in Morioka for practice it was decided to ask them to give a concert for the church organ fund. This was done and proved very successful, not only in raising money but in getting the group to work together.

The Mother's Club is particularly strong and is not only raising an endowment for the kindergarten but

helps with fuel and equipment. They have their own committee which is always looking for ways to serve. In May, in conjunction with the W. C. T. U. they had a meeting of about 1000 women and girls to hear Dr. Nitobe, of the League of Nations fame, and Miss Mayashi, one of the two women who went to the London Conference, in the interest of peace.—*Thomasine Allen*, Morioka, Japan.

#### Three Wide-Awake Associations in Assam

The "Buffalo Cart" Association was the smallest of the three I attended, the largest attendance there being about 600—but it was very interesting to us. As soon as the women arrived, they came to pay their respects. Their salutation is "Jesu Sahai" ("Jesus helps") and their calling card eggs! No one comes without an egg, and frequently after they have shaken hands and presented their egg they will hurry away, for they are shy, and the fact that they are Kacharis and know scarcely any Assamese makes conversation something of a problem. The women are active workers, though they can neither read nor write. They hold their women's meetings and sing and pray, and their handfuls of rice accu-

mulate quickly into basketfuls for the churches. At the Women's Meeting at the Association, each church gave a report. Some of the women needed much encouragement and prompting from their pastors before they could overcome their shyness enough to speak in such a large gathering. Others spoke out quickly and briefly.

It is the custom of these women to wear a white cloth over their heads, something like a Red Cross nurse, when they attend Church, and they present a very attractive picture with their gay orange and red hand-woven clothes. But it did take self-control to restrain a smile when a youngster, aged three or four, would stroll down the aisle clad only in a string of beads, but trying, often vainly, to keep her starched head covering in place.

We were especially pleased at the large number of women attending the meetings. The women's side was filled almost every time. Nearly every woman had a baby on her back, and if the baby cried, rather than take it out and miss some of the meeting, the mother rose in her place and swayed gently back and forth to quiet it. Occasionally, when extra loud crying on the part of a baby obliged the ushers to send the mother out, she took pains to spank the baby vigorously, thus adding to its roars, but proving to the assembly that she thoroughly disapproved of her baby's bad behavior. In other years, although the women came to the Association, they attended the meetings very poorly, apparently feeling that there was little of interest for them.

A contrast to these women are those in the Plains Garo Association where the women are very efficient. They



A GROUP OF CHRISTIAN WOMEN IN MORIOKA, JAPAN





WOMEN'S MEETING IN RANGOON, BURMA

conducted their own meetings, two girls kept the minutes, and written reports were handed in from the different churches. The women have an Executive Committee which plans the Annual Meeting, and these are some of the questions that were presented for discussion:

Are there other ways of earning money than by the "handful of rice?" Should all the women in the church follow the same lines of work? Should there be a special discussion of subjects that will improve the condition of all women in the Association? Should the women send delegates to the Association, All Assam Convention, or Annual Bible Class, paying or helping with their expenses? Should there be family worship in each home? So you see along what lines they are thinking and working.

The women give liberally. Last year they helped to support teachers in two non-Christian villages, and this year are supporting four teachers. They like to do their evangelistic work through the schools, and it is a method that brings results.

I cannot stop without telling you of the evangelistic work of the women at the third Association, among the Kacharis in Mongoldai. Unlike their Garo sisters, who prefer to evangelize through school work only, the Kachari women want to tell others of their Lord and urge them to follow Him. As the reports of two of these preaching bands were given at the Association we could hardly wait to have the Kachari interpreted into Assamese, for we could tell by the tones and expressions that they were reports worth hearing, and they were. The first speaker could neither read or write, but she was the leader of a group of women, 27 in number from four churches. They took a three day preaching tour, covering 24 miles and walked all the way. A second group

of 19 women from four other churches went out for three days and traveled 36 miles. These, like the first group, could not read or write, and were entirely untrained, but they, too, could tell what the gospel had done for them. The work gets more and more fascinating as one meets the people and has opportunities of helping them. —*Lucile Tuttle, Gauhati, Assam.*

#### Electing Officers with Marks

The second meeting of the Mothers' Club in one of the barrios near San José met last Saturday. There were 17 women in attendance. The purpose of the club is to help the mothers understand their children and to give them Bible work to help them know more about Jesus and His message. The meeting began very solemnly as we again read the constitution and answered questions. When the time came to nominate the officers the spirit changed and eyes began to twinkle. It was the first time the majority of them had ever attended a business meeting. Because most of them could not write we used the mark system—so many marks for this candidate and so many for that. After they had voted they laughed with their neighbors and I'm sure felt quite like business women. What a joy it is to work with women who are so interested. One man attended and nominated three officers. When something was said about this being a mothers' meeting he got up and begged for a fathers' club, too.—*Louise Rounds, San Jose, P. I.*

#### Reading Contests in South China

"I wish you could have been in the Women's Missionary meeting that I attended in Kityang last Friday," wrote Miss Edith Traver from Swatow. "Thirty-nine of the 63 members were present. More than 20 have bought and are reading the five mission study

books. Each member brings her cloth bag of mission money that she has prepared through the month and empties it into the collection tray. This time the collection was more than \$14, while last month it was \$10. The women of the several missionary societies are taking so much pleasure in their work and their giving that it is no wonder that the leading men of the Swatow Association are urging the men to form a missionary society and not get too far behind the women."

Last year the little blue bags of the women of South China yielded \$1010 Mexican over and above their regular contributions to their own churches. Nine Bible women are supported with this money. The reading books used in the women's meetings are chosen with great care. Last year they were, *Women of the New Testament, The Life of Ann Judson, The Life of Livingstone, Training for Church Membership, and Stories for Children.* Last year there were 70 women who read all five of the books and 42 who bought the complete set.

#### What Tin Can Mite Boxes Can Do

The All-Burma Woman's Society has been called the "Boo Athin" which means the "can society," for their mite boxes were made of old milk cans covered over with attractive labels bearing the seal of the Society. Last year the total income from the mite boxes was Rs. 2783 while the membership dues (one rupee a year) were Rs. 904 and life membership dues were Rs. 1200. This present year in spite of the financial depression the dues have exceeded those of last year. According to last year's annual report of the society they were supporting nine workers in full or part time in the various districts of Burma. In addition they have assumed the support of the Woman's Bible Training School, which includes the full salaries of the two Burmese teachers; they pay the travel expenses of their two secretaries as well as the taxes and upkeep of a two-story residence which they built.

In view of the fact that the entire membership of the Woman's Society does not exceed 1000 women, most of whom are either poor or in very moderate circumstances, the work which they have done and are doing seems very remarkable.—*Mary Phillips, written from Tucson, Arizona.*



## TIDINGS

### Our Mexican Neighbors

"I have a great hope that soon we shall have a new generation in Mexico, who shall serve God with the open Bible." This was the vision of Concepcion Renteria, who in her seventy-second year retired from active missionary service in 1892. The Woman's American Baptist Home Mission Society now has seven American missionaries and 19 Mexican workers serving in Mexico City, Puebla, and Monterey. The Society supports nine missionaries working among Mexican people in the United States.

### MEXICO'S HUNGRY CHILDREN

The city of Monterey holds an important place in Baptist history. It was there in 1864 that the first Baptist church, which was also the first Protestant church, in the republic of Mexico, was organized. Fifty years ago Rev. Thomas Westrup opened in Monterey the first mission school in Mexico. This school, Colegio Internacional, has had a large part in training many of the Christian leaders of our sister republic. It is in charge of Miss May B. Gilbert and Miss Dorothy Detweiler, assisted by six Mexican teachers. A recent letter from Miss Gilbert brings interesting news of their work:

Last year only the children who could pay for their domestic science classes were permitted to attend. This year, because of so much poverty, I decided to pay for the materials necessary out of the school fund and make attendance on these classes obligatory. The girls are very enthusiastic about it. In this way their work can be more constructive and not only cakes and candies which they love to make will be taught, but food values found in some of the ordinary dishes will be given them also. They take home what they make to show the family what they have accomplished.

One day in November a woman with three small children came into the office and said she wanted to register her children. I took their names and found they had recently returned from the United States. Having passed by here

one day while looking for a house, the woman thought this was a public school. She decided it was the best looking public school she had seen and would try to find a house near by so the children could attend our school. When informed that we charged tuition and that this happened to be a private institution she was very much disappointed. I finally told her to leave the children here and she was very grateful. I don't need to tell you about the hard times that exist. One woman told me she hardly knew how to face her children some days when there was nothing to eat, no money with which to buy bread and no hope of getting any. Many days there are children who come in the morning without having had a thing to eat for breakfast. How they can do their work is a question, and many of them cannot do good work. To deal with this situation is such a big task that one hardly knows where to begin.

We are planning a Christmas program. Each child will be presented with a bag which will serve later to carry his books and which will contain at the time an orange, candy and peanuts. There will be pictures for each child also. Their homes are so bare I thought it would be nice to take the covers from the magazines which we

receive, and have them trimmed and mounted on colored cardboard. We need your prayers that we may be able to help in every possible way to relieve the suffering all around us.

### MEXICAN SALOONS CLOSE FOR LACK OF PATRONS

Miss May B. Gilbert, teacher in Colegio Internacional, Monterey, Mexico, gives the following encouraging fact concerning the temperance crusade: "Many of the saloons here in the city have been closed because they were so poorly patronized." The missionaries are constantly active in the campaign for temperance education. At a recent meeting of the parent-teachers' association held at Colegio Internacional, a doctor in the city gave a helpful temperance talk to a large audience of children and their parents.

### MEXICAN GIRL CHOOSES TO SERVE IN MOUNTAIN VILLAGE

At the end of November Colegio Howard, our Baptist School in Puebla, Mexico, closed for the year! We have our annual vacation in December and January. There were two who graduated from the normal school this year. In the three years that I have been here, these students have grown from just ordinary school girls into beautiful Christian women. They were both offered work in our primary school here in the city where they would have comparatively easy work, congenial companions and every advantage. One of the girls accepted and we were glad,



COOKING CLASS AT COLEGIO HOWARD, PUEBLA, MEXICO



for we needed her. The other one, who lives in a small, out-of-the-way mountain village, with no modern conveniences, declined with thanks, saying that she was going back to her village where she thought there was more need and greater opportunity for service. How glad it made us to realize that the ideals of service which we have tried to keep before the girls had become her own, to be a guide and inspiration not only to her, but to others who watch her life. Very remarkable is the change in her spirit and her whole life, even in two years.—*Rena Button.*

#### GOSPEL ADVENTURES AT SANTA ISABEL

The mission of Santa Isabel is supported by the Philathea class of the Baptist church in Puebla, Mexico. One of the young men of the church and Miss Wilson of the hospital staff are attending it regularly. The young man teaches the men, and conducts the preaching service, Miss Wilson teaches the women, and the third person who accompanies them takes charge of the children. I visited the mission the first Sunday of this month. The walk from the train lies through beautiful fields dotted with fruit trees, while all the way the snow-covered peaks of Popo and Ixti are in view. We arrived at the home where the services are held about 8.30 a.m. This gave us time to visit three of the homes before Sunday school. As this was All Saints' Day, we were treated to the "Bread for the Dead," a kind of sweet bread which is very tasty. These homes had their pictures of the saints and their candles burning before them. In marked contrast to this, in the home where the services are held the saints had been taken down. In spite of its being a celebration day, there were fifteen at the service, including five children. The children and I occupied ourselves with pictures and a story while the adults had their classes in the other room.

The following Saturday and Sunday the fourth-grade teacher visited the mission. Saturday evening 21 assembled for service. Just picture this scene, the group seated on backless benches with every second or third person holding a candle, and all eager to learn the gospel hymns. I'm sure the Mexican teacher was ready for a rest that night after pumping the little organ so continuously. When she returned Sunday afternoon she said, "I wanted an adventure and I had it."



REV. FELIX GALINDO, PASTOR OF THE MEXICAN BAPTIST CHURCH, FRESNO, CALIFORNIA, WITH HIS WIFE AND BABY

After the Sunday school and church services, as usual the family invited the three from Puebla to share their dinner of tortillas, rice and beans. During the meal a younger brother of the owner of the house could be heard quarreling with his father. They live across the road. The father is much opposed to Protestants and had forbidden the younger son to attend the services in his older brother's home. Just as they were finishing the meal the father appeared in the doorway, with a club in his hands. He was drunk and shouting, "I'm going to kill those Protestants." One of the men grabbed the club before he was able to injure anyone with it. The Mexican teacher escaped from the room and ran out of reach of danger; so also did a third son. The American nurse remained calmly in the room. The men settled the dispute in the yard. The oldest son and owner of the house suffered some blows of the fist, leaving him with a black eye. It is not easy to break away from the religion of the fathers here. However, this has not kept the sons from attending the services.

This mission has an average attendance of 25. They are making progress in taking responsibility. They have their own Sunday school superintendent, secretary and treasurer, and now have as their goal the building of a chapel. These suggestions have all come from the people themselves. The man in whose home the services are held has offered a piece of land for the building. Were they to build a chapel with the offerings they take each Sunday, it would seem a hopeless task; but knowing that the men can give their time and labor, make their own adobe bricks and construct a building, it does not seem so.—*Marjorie B. Hall.*

#### LIVE WIRE ORGANIZATIONS IN MEXICAN BAPTIST CHURCH

Twenty bright, energetic young women between the ages of thirteen and eighteen form the Guild chapter in the Mexican Baptist Church of Fresno, California. Among other activities these girls have sent White Cross packages to three places this last fall, they are working hard to build up the B. Y. P. U., and have a Cheer Group which goes into homes of illness, poverty, or those interested in the gospel and brings cheer through song, prayer and Bible reading. These girls have very little money to give but are willing to work. With the help of one of their mothers, they have given a Mexican dinner in order to make some money for missions. Other girls who have never been to the church are interested and eager to join the Guild.

Miss Ruth Curtis, the missionary, reports that the women's group also is waking up. She says: "They have found mission books in Spanish and are delighted to know about the work on other fields, for they have never studied much about it before. They are doing much for their own community by calling and being a friend in need in homes that I find where there is illness or poverty. Rev. Mr. Galindo has helped the boys to organize and they are now having their good times together. There is a large group of boys from sixteen to twenty years of age, who, if not members of the church, are interested and I'm sure this organization will do a great deal to hold them in the church. The pastor has a young people's choir in which they are becoming more and more interested, and they do come to church on Sunday evenings in large numbers."

#### "Mrs. Rip Van Winkle Wakes Up"

"Mrs. Rip Van Winkle Wakes Up," a dramatic sketch featuring the lives of Mrs. Peck and Mrs. Whitman and leading up to present day home mission work, was written by Augusta Walden Comstock. The program was presented with success at a missionary meeting in the Marcy Avenue Baptist Church of Brooklyn. Free mimeographed copies of the sketch may be obtained from the Baptist Literature Bureau, 152 Madison Avenue, New York City. "From Ocean to Ocean" (50c), will supply abundant material for presenting home mission work.



## Around the Conference Table

### Early Morning Prayer

"The effectual, fervent prayer of a righteous man availeth much." James 5:16.

It is the prayer which effectually moves God. The very idea of *effectual* prayer is that it effects its object. It is definite. It is according to the will of God. It is importunate. It savors of holy boldness. It is not overstating the case when we say that the great, tremendous, overwhelming need of the Church in this hour of its crisis is the dawning of an era of the habit of intercessory prayer. Prayer must take on an agony of desire. We must wrestle, wrestle, wrestle until we prevail.

February is the month of quota adopting. Those in closest touch with needs and facts have worked out the given quotas, therefore they merit the most thoughtful consideration. Do not cut—increase, if possible. February 12th is the World's Day of Prayer.

"Pray without ceasing."

### Cut to the Quick

In the morning service of a church in the Southern Baptist Convention, the financial secretary was presiding over the special service immediately preceding the presentation of the pledges for local expenses and denominational missions. He appealed to the members to bring their pledges to the communion table in a spirit of worship. He stated that in his opinion "Giving is just as spiritual an exercise as praying or as meditating upon God's Word, but that often giving cuts to the quick more than other forms of worship."

January 29th has been designated as the *beginning* of a movement in our Northern Baptist Convention churches whereby those who love God's world-wide work and who, in this time of depression, have an income from salary or otherwise, may make an extra gift for this work in order to make up for those who are now unable to give as formerly. This giving is to be expressed in terms of one or more day's income, rather than in terms of dollars and cents. It is believed that there must be 100,000 or more Baptists now having an income of some kind, who will

want to help make up for the loss of gifts to Kingdom work sustained because of the present financial situation.

Write to your State Convention office for "Maintenance Movement" cards. Secure as many days as possible in your church and thus register your conviction that we Baptists *must maintain* our present world-wide missionary work. This is no time for further retrenchment. The world needs Christ. Let us be more than willing to be "cut to the quick" in order that our missionary work may be maintained.

All monies given in this effort are to be paid through the church missionary treasury by April 30, and will count on the church missionary quota.

### "Givers of Record" Report

Reports received up to December 1 from 748 churches reveal the fact that of 103,781 girl and women members 54,501 are "Givers of Record." This means that in these churches reporting, 52% of the girl and women membership are giving to local expenses and denominational missions in such a way that their gifts are recorded in the financial records of the churches. While this percent is well above the average of church giving to local expenses, (50%) and to missions, (30%), and while without a doubt quite a number more are giving *either* to local expenses or to denominational missions, the fact remains that in these 748 churches reporting, 48% of the girl and women membership are not yet vitally concerned in the entire task. Regular and systematic giving to the whole work of the church, which includes world-wide missions, is a good test of a church member's interest in the actual advancement of Christ's cause.

### Needed: A Definite Plan

February is here with bright sunshine, crisp air, lengthening days, still, star-lit nights. Nature's forces are ushering in the glories of a world emerging from the frozen silences of winter. Our world is one of loveliness, but also one of orderliness and system. College Counselor work must be just

that. Consider your own group carefully. Gauge your talents carefully. Fit talents and a definite plan to existing conditions. Talk with others. Plan for a change of ideas. Do your best with orderly and systematic precision. Motivated by love, satisfactory results will inevitably follow, and real loveliness stand revealed.

### "Deliverance"

To us no other testimony as to the blessing of prohibition equals that of Commander Evangeline Booth of the Salvation Army. She is in a position to know what prohibition has done. Recently she declared: "Public opinion taken as a whole is moving against the use of liquor, which the Salvation Army has always held to be among the prime causes of distress in the homes of the people."

Large sums of money are being used for "wet" propaganda. To equal this amount for use in upholding Law Enforcement, the National Prohibition Board of Strategy, 1140 National Press Bldg., Washington, D. C., has issued coin cards asking countless numbers to insert one or more dimes. These cards, with envelopes, may be had in large quantities for the asking. Write for them. Use them widely among your friends. A Prohibition film for schools, churches and temperance meetings, dramatizing Prof. Irving Fisher's books on Prohibition, is available. "Deliverance" has been seen by over 2,000,000 people in the United States. This may be obtained from The Alcohol Information Committee, 150 Fifth Avenue, New York, N. Y.

### "I Ask Myself"

The above caption is the title of a leaflet prepared by the Woman's Committee, a sub-committee of the denominational Centenary Committee for the celebration of the one-hundredth anniversary of the organization of the American Baptist Home Mission Society. The leaflet calls for thought and action in a 'personal evangelistic effort on the part of every Baptist woman church member. Leaflets may be secured for free distribution from the nearest Literature Bureau.

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A special program for the young people has been prepared for the World Day of Prayer, February 12. Many foreign groups of students are interested.



## FROM THE WORLD FIELDS



REV. A. J. TUTTLE OF GAUHATI, ASSAM, reports the eagerness of the people for schools. There are not enough men with sufficient education to teach the three R's to establish many schools, however. Umon Marak, one of the finest and most capable leaders in the Lower Valley, was asked to start a Boarding School for boys in the central part of the Association. Mr. Tuttle writes: "Two weeks later the churches were to send men to build the schoolhouse and a hostel, with accommodation for 50 boys. Umon's instruction to the churches is: 'You must build differently from the way you build your own houses, for there must be plenty of windows for light and air. Each boy must have a bed, for they are not to sleep on the floor; and his own family must see that he has one.' The boys will pay their own way with rice and vegetables and those who are large enough will work to help meet their expenses. The school will be a Primary School for the present but classes will be added as the demand arises."

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THE GOSPEL TEAM of the Shwegyin Middle School, Burma, has been doing exceptional work during the past year. As a result of their campaigns nearly three hundred persons have confessed Christ in the many villages they have visited. This team and one from the Karen Seminary worked together for a time and journeyed approximately 300 miles on foot.

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MISSIONARY R. HALLIDAY of Moulmein, Burma, is continuing his translation work. The new hymn book in the Mon language (formerly known as Talaing) is on the press. He is now working on the revision of the Mon New Testament, a greatly needed work which will take some time to complete.

RETURNING TO THE HOMELAND by way of Europe, Rev. Henry Huizinga of Shanghai, China, had the joy of meeting many former students of the University of Shanghai in unexpected places. "All of them and other Chinese" he writes, "greeted me most cordially and offered me every kind of assistance. When it was utterly impossible for the many hundreds of American visitors in Geneva to get a look in at the League of Nations Assembly, because the space for visitors was extremely limited, Dr. Wu Kai Seng, leading delegate of China, took me by the arm and escorted me right to the floor of the assembly, giving me a seat among the Chinese delegates!"

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THE KAREN THEOLOGICAL SEMINARY, Insein, Burma, opened this year with an unusually large enrolment. The new class of 36 is the largest and best qualified group ever to seek entrance. The formal open-

### FOREIGN MISSION RECORD SAILED

From New York, November 20, on the *West-ernland*, Dr. Dorothea Witt, to Havre, then to Belgian Congo.

From San Francisco, November 27, on the *President Hayes*, Dr. Grace Seagrave, to Penang; from Penang, January 8, on the *B. I. Steamer*, for Burma.

From New York, December 11, on the *Beren-garia*, Miss J. Adelle Baldwin (fiancee of Rev. U. A. Lanoue) to Cherbourg; then to Belgian Congo.

From San Francisco, December 11, on the *President Pierce*, Mr. and Mrs. William H. Cummings and daughter, to Penang; from Penang, January 22, on the *B. I. Steamer*, for Burma.

From Seattle, December 12, on the *President Taft*, Miss Clara Tingley, to Shanghai; from Shanghai, January 6, on the *President Pierce* to Penang; from Penang, January 22, on the *B. I. Steamer* for Burma.

### ARRIVED

Dr. and Mrs. Dwight L. Johnson, of Iloilo, Philippine Islands, in New York, September 20. Miss Helen Benjamin, of Nellore, South India, in San Francisco, November 17.

Rev. W. G. Evans, of Moulmein, Burma, in New York, December 10.

### DIED

Mrs. Julia P. Burkholder, a retired missionary of the Foreign Society, to Bengal-Orissa, in Iron Mountain, Michigan, December 10.

Rev. Raymond Maplesden, a retired missionary of the Foreign Society, to South India, in New York City, December 18.

ing of the new Smith Memorial Halls took place in January, 1931. They furnish much needed dormitory accommodations. The greatest need of the Seminary at the present time is for up-to-date textbooks. Many of the books used were prepared before 1900 and are scarcely adequate now.

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TOURING IN VINUKONDA field, South India, Missionary P. S. Curtis tells of traveling about 80 miles, much of the way by bicycle and on foot, and of visiting 19 villages. In two of these villages plans are in effect to organize churches in January. In another place a devoted Christian left his crop of millet to carry the missionary's box five miles through the forest. In the section of the field which he visited there is a large number of Lombadis (gypsies). Formerly these people wandered about in search of good pastures for their cattle but now many have settled down and are cultivating the land. Some of them have heard the Christian message and have accepted it.

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OUR MISSIONARIES OFTEN face the necessity of producing the textbooks they use in the schools. Rev. George Carpenter of the Kongo Evangelical Training Institution, Kimpese, Belgian Congo, has just completed the preparation and printing of a book of notes on the Gospel of Mark. This will be the first text in the Kikongo language, aside from the Bible, that he has ever had opportunity to use with his classes. Considering the fact that Mr. Carpenter will teach classes in New Testament, Old Testament, Arithmetic, Geometry, Drawing, Science, Geography and the Preparation of Sermons, this scarcity of textbooks makes the work especially difficult. The lecture method must be used.



## Department of Missionary Education

### Missionary Education News Bulletin

A four-page News Bulletin has just been issued by the Department for free distribution among Baptist churches and leaders. It presents pointed paragraphs on Mission Study, Schools of Missions, Missionary Reading, Men and Missions, Boys and Men, Missions in the Sunday School, and other paragraphs on important items in missionary education. The Department will be glad to supply a limited number to inquirers.

### Field Work in Washington, D.C., and in Iowa

Represented by Field Secretary Floyd L. Carr the Department of Missionary Education served the churches of the District of Columbia and of Iowa in December. Conferences were held in five Washington churches early in the month: Anacostia, Calvary, Metropolitan, Memorial and West Washington. The total attendance for the five appointments was 278. Much credit for the success is due to Rev. J. Wesley Loftis, Royal Ambassador representative for the District.

In Iowa Rev. Newton H. Carman, for eight years a missionary in China and now director of religious education, accompanied Mr. Carr. Ten well-attended conferences were held in the following churches as centers: Clinton, Waverly, Algona, Sioux City, Council Bluffs, Hamburg, Indianola (Des Moines area), Grinnell and Ottumwa. Materials for study classes, discussion groups, dramatization, story telling, hand work, visualization, Guild, and Ambassadors were included in the three hours of intensive study. Churches are taking a keen interest in the new and varied materials now available for developing world friendship.

### Winter Program in Field Work

During January our Field Secretary assisted in the mid-year association meetings of Kansas. Missionary education was prominent in the daily programs. During February a series of

missionary education conferences will be held in Massachusetts under the direction of Rev. Edward A. Estover, state religious education director. March will be spent on the Pacific Coast with appointments in Washington, Oregon, and Northern California. In April Mr. Carr will again cooperate with the Board of Missionary Cooperation. Nearly every year the Department's field work extends "from sea to shining sea."

### Snapshots from Four States

MASSACHUSETTS—Our librarian said one Sunday not many weeks ago that

she gave out 40 books, and today there was quite a group of grown-ups and children around the shelf of books and she had quite a bunch of charge cards. What particularly pleases me is the interest of the young people in missions. To-night, for example, the younger group of young people (Junior High age) are taking for their topic, "Where are missionaries most needed in this country?" and the older C. E. group have asked me to talk on the Haystack Prayer Meeting and its results. This was entirely their own choice of topic. We have a splendid, live bunch of young people.

OREGON—There seems to be much interest in reading and I have been cheered by the demand for new study books even though the cost is a serious consideration with those who buy. There have been some successful study classes.

## THE RURAL BILLION



Cults or Cotton Work, Africa



Tea Picking in Japan



A Christian School in Bangkok, Siam

### FOUR BIG FACTS

1. Over two billion persons lived on the earth in 1930. [Source of Nations, International Statistical Institute.]
2. Over one billion of the world's population make their living from the soil.
3. 75% to 85% of all the great mission fields are rural.
4. The United States is still one-half rural socially and one-third rural industrially.



Harvesting Cotton in Africa



Typical Rural Village, Philippine Islands



Harvesting Rice in South China



Cults of Cereals, India, Kanchi, South India



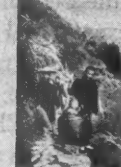
One half of the World's People must have the Christian Message through the Rural Church



Teaching Improved Agriculture in European Republics



Reaping Potatoes in Europe



On the Way to Town, East China



Islands of Japan, Island Sea



Planting in West China

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Prepared by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION

151 Madison Avenue

New York City

POSTER ISSUED BY THE DEPARTMENT OF MISSIONARY EDUCATION FOR USE IN CONNECTION WITH THE FOREIGN MISSION STUDY TOPIC, "THE RURAL BILLION"



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**NEW HAMPSHIRE**—I read 84 missionary and inspirational books this year. We started (my sister, a friend and I) to get 85 points a month each in our reading, but school work got so pressing that we didn't make it, although I think we did pretty well. My sister read 144 books. One old lady 86 years old read 153 books, and our oldest lady (90 last Tuesday) read 72 books. We have found it hard to find books enough to keep everybody busy.

**ARIZONA**—I was so pleased to get *Bhaskar and His Friends and Children of Sea and Sun* as they are primary stories and I work in the Primary Department of the Sunday school. Telling a story each Sunday is part of my job and they will fill in nicely. Then the superintendent of the public school has asked me to take the story hour for the first, second and third grades (more than 100 children). I am going to use

these at that time as a continued story. Our schools are not allowed to use or read the Bible at all, but I can tell a Bible or missionary story as long as it is undenominational. So I see my chance. I can't tell you how much I appreciate having these books. Now I feel positively rich in books.

#### Four Short State Contests

The Northwest district secretary on reading, Miss Eva Conklin, who is always devising something new, suggested a plan which others might copy by making the time later in the year. It is as follows:

1. December—Devoted men.
2. January—Jolly Juniors.
3. February—Faithful Women.
4. March—Y'd Awake Young People.

I would suggest that in December you put a chart in a prominent place

in your church with these or similar words—"Every Man Reading in December"—at the top of the sheet. Under that list the names of every resident man church member or those connected with some organization of the church, and when one has read a book, put a check after his name. (The secretary had better keep the names of books read by each.) *Urge them to read at least one book.* Write your State Secretary so she will get the report by January 5, telling of the number of men in your church and the number that read at least one book.

In January urge the Juniors to read, putting up a "Jolly Juniors" chart, returning the result by February 5. In February post the list of women and return result by March 5. In March urge all Y'd awake young people, including intermediate and Senior B.Y. P.U. and W.W.G.'s to read—returning result by April 5. The church having the largest percentage of readers in their group in proportion to possible readers, will win.

These contests with special groups do not mean that all others should not continue reading all the time, but each special group will be given the first choice to read the books during their respective months. Every church has enough books, as the Biblical books on the contest list are included and each copy of *MISSIONS* counts as a book. The C.W.C. department in *MISSIONS* counts as a book for Juniors. Possibly your librarian at the public library will keep the contest books which they have in the library on a separate shelf or table so that it will be easy for your members to secure them.


#### Scout Merit Award Books

E. S. Martin, national director of publications for the Boy Scouts of America, has edited a leaflet on the Boy Scout Merit Badge Series for the use of Royal Ambassador leaders. This leaflet lists 20 of the nearly 100 booklets in the series with a descriptive note about each one. These booklets are fully illustrated and give detailed instruction on each hobby or task. R. A. Counselors will find here a wealth of helpful material. Write for a copy to the Department of Missionary Education, 152 Madison Avenue, New York.


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R. A. boys should read in this issue "Twice Born Men at Boston Bethel," and Dean Hamilton's "hike" story.


## CHRISTIAN LEADERS IN BURMA




**Ellen Mitchell, M.D.**  
First woman Medical Missionary in Burma. Born in New Mexico. In California at Stanford University and Woman's Medical College in Berkeley. She was among the first women medical missionaries in Burma. Saved the sick of Burma for 27 years. Her influence continues in the Madaya Hospital that bears her name.




**Katherine F. Evans**  
First woman of the Women's American Baptist Foreign Mission Society. Born in Virginia. Received first experience of the Word in a foreign land when she accompanied her husband to Burma. Translated religious literature into colloquial Burmese. In active service for thirty six years. Pioneer of high courage and devotion.




**Harriet Newell Eastman**  
English, American, and Burmese. Born in Connecticut. Educated at Western College for Women, Ohio. Arrived in Burma, 1877. Called her work "The Burmese Bible." Translated the Bible into the Burmese language. Died at the age of 47 after a life of devoted service in Burma.




**George Dano Boardman**  
First of American missionaries. Arrived in Burma in 1837. First of the first converts in Calcutta College, Bengal. He was among the first to preach the Gospel in the Burmese language. Died at the age of 47 after a life of devoted service in Burma.




**Ole Hanson**  
Arrived in the "Golden Land" and labored for twenty years. Conducted of Chicago University and Calvary Seminary. Spent thirty years among the Karens. Spent his days in the jungle by the river. Translated the Bible into Karen language. Arrived in Burma in 1890. Died in 1920.




**Adairson Judson**  
First foreigner to come to Burma. Born in Maine. Arrived in 1812. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.




**Ann Hazeltine Judson**  
The Heroine of Burma. Arrived in 1812. She was the first woman to preach the Gospel in Burma. She was the first to translate the Bible into Burmese. She was the first to establish a mission in Burma. She was the first to die in Burma. She was the first to be buried in Burma. She was the first to be remembered in Burma.




**Justin Hatch Vinton**  
Born in Wisconsin. Came to Burma in 1837. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.




**William F. Armstrong**  
Familiar, Faithful, and Courageous. Born in New York. Trained at Andover College and Union Seminary. Arrived in Burma in 1840. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.



**Josiah Nelson Cushing**  
Pious, Faithful, and Courageous. Arrived in Burma in 1840. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.

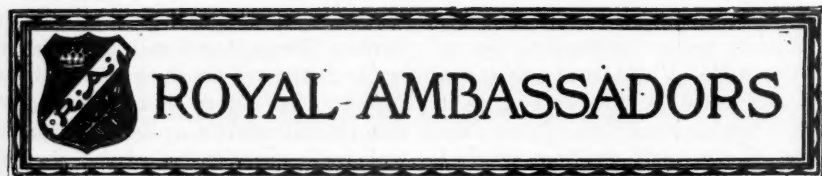


**Daniel A. W. Smith**  
Born in New York. Trained at Andover College and Union Seminary. Arrived in Burma in 1840. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.



**Frank Dennison Phinney**  
Born in New York. Trained at Andover College and Union Seminary. Arrived in Burma in 1840. He was the first to preach the Gospel in Burma. He was the first to translate the Bible into Burmese. He was the first to establish a mission in Burma. He was the first to die in Burma. He was the first to be buried in Burma. He was the first to be remembered in Burma.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
DEPARTMENT OF MISSIONARY EDUCATION OF THE BAPTIST BOARD OF EDUCATION  
152 Madison Avenue New York City



## A New Fellowship of Leaders of Baptist Boys

BY THEODORE L. CONKLIN

The New York State Adult Chapter of Royal Ambassadors, first of its kind in the Northern Baptist Convention, was organized at Rochester during the meetings of the New York Baptist Missionary Convention last October.

The idea of the State Chapter was first promoted during the Summer Camp season of 1930. Camp Neyoraca—the New York Royal Ambassador Camp—was then in the midst of the first season. The camp leaders and pastors regretted the lack of a permanent fellowship among boy leaders in our Baptist churches, and decided to get together at the State Convention in Syracuse. In October, 1930, after a meeting of boy leaders in the Syracuse Y. M. C. A., a petition was taken to the Men's Council of the State to adopt this work under task seven. At their meeting the Men's Council approved the plan and appointed a committee of five to organize a State Adult Chapter of Royal Ambassadors. The members of this Committee were: J. C. Timberlake of Elmira, Dr. A. H. Farnett of Syracuse, R. W. Dougherty of Beacon, Rev. J. D. Livingstone of Lockport, and Rev. F. B. Vreeland, Jr. of Oswego. During the year this committee met and discussed plans. T. L. Conklin of Stillwater, R. A. High Counselor for Eastern New York, was asked to cooperate with the committee in the development of a constitution and by-laws. After these were prepared and accepted by the Department of Missionary Education and by the committee, a prospective group was canvassed to secure a list of chapter members.

The basis of membership is a new, sixth degree of Royal Ambassadors for all active members of the State Chapter. This is called the Chancellor Degree and is so written as to permit a public working of it each year at the time of the State Convention. A small class took the degree at Rochester in its first working. The program, which officially inaugurated the State Adult Chapter, was presented in the Lake Avenue Church on Monday evening,

October 19. On the Wednesday following, members who had participated in this degree and others who wished to become charter members met for luncheon and organization. Thirty Chapter members signed the roll of membership and signified their intention of supporting the work with Baptist boys in this State. Among those who joined were several of the State Convention officials, including Rev. John E. Smith, Executive Secretary; Rev. F. N. Darling, Director of Promotion; Rev. George L. Cutton, Director of Christian Education, and Rev. A. E. Knapp of Amsterdam, District Director.

The Chapter adopted the constitution and by-laws submitted by the committee of five and turned them over to their executive committee for any necessary revision. They will be re-submitted in 1932 for final adoption. The first officers of the Adult Chapter are: Grand Chancellor, T. L. Conklin of Stillwater; Vice-Chancellor for Eastern New York, Rev. N. K. Crossman of Hudson Falls; Vice-Chancellor for Western New York, Rev. J. D. Livingstone of Lockport; State Chapter Recorder, Rev. Fred White of Whitesboro; and State Chapter Steward, Rev. W. D. Clough of Ransomville.

The aim and purpose of the State Adult Chapter is perhaps best expressed by excerpts from the constitution and by-laws and from the Statement of Principles. Article II of the Constitution says:

"The object of this Chapter shall be:  
 "First, to promote the fellowship between boy leaders in the Baptist churches of this State.  
 "Second, the promotion of a State Camp or camps for Baptist boys.  
 "Third, the promotion of, and aid to, Royal Ambassador Chapters in the churches of the State, and, generally, the interests and needs of the developing boy in the Baptist churches of New York State."

Under the constitution active membership is limited to those who have reached the age of twenty-one and are either Counsellors of R. A. Chapters, Tent Counsellors in a summer camp, leaders in boy's work in a church, pastors or missionaries having membership in this state. Active members are required to take the Chancellor degree. A provision is made for associate membership for all who contribute or support the

work of the Baptist boys camps. Membership is renewed yearly by paying a fee of twenty-five cents. Membership cards are issued each year. The initiation fee into the State Chapter is one dollar. The membership is renewed, the degree taken, new membership cards are issued and officers are elected at the annual meeting, held in connection with the meetings of the Baptist Missionary Convention of the State. During the year the work of the Chapter is carried on by the executive committee which is composed of all officers of the Chapter, the High Counsellors resident in the State and the Director of Christian Education of the State Convention.

A personal word should be said of the fine service rendered this organization during its inception by Rev. George L. Cutton of Syracuse, the present Director of Christian Education. Dean of Camp Neyoraca and "Uncle George" to the Baptist boys of the State, he has given unsparingly of time, deep interest and influence to the cause of the Royal Ambassadors and the organization of the State Chapter.

The Statement of Principles which every member is expected to sign and observe is as follows:

I believe in world friendship, world brotherhood and the supreme value of the Gospel of Jesus for a needy world.

I believe that the high hope of these ideals lies in the promise of Christian youth.

I believe that youth should be so trained in these ideals as to procure the highest service through their lives.

I therefore pledge myself as a member of the State Adult Chapter of Royal Ambassadors, to serve whenever and wherever possible in the development of qualities of leadership, the missionary motive and the mind of Jesus in our Baptist Boys.

Signed.....

So the State Adult Chapter has come into being with a high hope of service to the Boys of New York State—and with a hope too, that the plan will be adopted by other boy leaders in other states until the whole Northern Convention is bound together by a chain of State Adult Chapters of Royal Ambassadors: every Chapter a group of men who are consecrated to the slogan—"Baptist Boys will be Baptist men."

## Program Suggestions for R. A. Chapters meeting each week

At the Boston Conference of the state leaders of New England in R. A. work, conducted by Dr. Hill and Mr. Carr, the plan of centering the four meetings a month (where weekly meetings are desired) around the hero of the month was discussed. The first meeting should



be based upon the given hero, using the program provided in the Hero Courses. The second might be a stereopticon lecture, either telling the life story of the hero as with Livingstone, Judson, and Clough, or describing the life and missionary work in the land where he labored. The third might center about a dramatization of some incident in the hero's life. Ten such dramatizations, requiring about ten to twelve minutes to present, are now available in the book *Ten Missionary Dramatizations for Boys*, by Anna C. Swain. Original plays can be worked out by a resourceful leader. Rev. Wm. J. Cusworth of Union City, N. J., has developed several such plays for his chapter and the boys' camp at Old Oak Farm. The fourth meeting might well use the excellent human-interest material on the land where the hero labored, prepared in the Comrades Course. Twelve of these programs containing stories about Christian boys of other lands who have "made good" are available at 25c each. The list of this material will be found in the leaflet "First Steps" and the catalog of Stereopticon Lectures and Moving Pictures. Supplemental material is to be found in the degree requirements, initiations, loose-leaf material, parallel scouting work, and the forthcoming leaflet on twenty Scout Merit Award books, to be published jointly by the Department of Missionary Education and the Boy Scouts of America. Qualified helpers in the fields covered by the Scouting materials can be enlisted to assist the R. A. Counselor.

### What They Say About the Camp Life

We questioned some of the boys who did not return to Ocean Park camp last year and discovered quickly that it was not because they did not want to come back but could not for some good reason. Here is what some had to say:

"How I missed those weeks at Ocean Park. The two weeks I spent last year were the most wonderful two weeks of my life. I enjoyed the program immensely; the food was great; I benefited a great deal and enjoyed the contact with the boys and those wonderful men. No camp could have a better staff."

A parent writes: "The discipline is splendid and lessons taught seem to make an impression that is not wiped out even if the boys are not permitted

to return the next year. I shall always feel the R. A. has done a lot for boys."

"I attended the 1930 camp and had a wonderful time. I enjoyed the meals and the program extremely, as did every other boy that I knew." (*From the R. A. Binocular, published monthly.*)

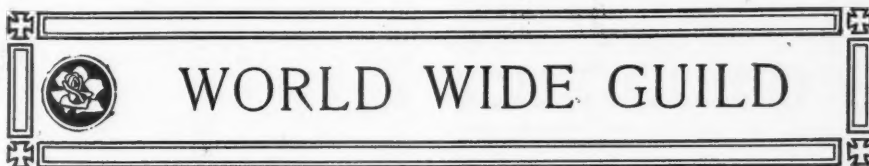
### Dramatizing Camp Life

At the R. A. Rally held at the Nepperhan Avenue Baptist Church, Yonkers, November 21, a dramatization of the Camp life at Ocean Park was prepared and presented by one of the four honor boys, the son of the pastor, Edward Hakes. There were five scenes: The reveillé call and setting-up exercises, a class in missionary heroes, singing in the dining room, a campfire talk, and tent devotions, concluded by taps. The pageant was very well done by the boys of the Nepperhan Avenue

Church. Seventy were present, representing the four churches of Yonkers. Immanuel Church of the Bronx, Second German Church of Brooklyn, and the Upper Freehold Church, Imlaystown, N. J. Several new chapters will be formed as one result of the rally.

### An Unusual Initiation

Twelve lads were initiated into the Page degree at the National Memorial Church, Washington, D. C., on December 3. Their chapter leader is Dr. Clarence J. Fernald. About 25 Ambassadors were the guests of the Women's Luncheon Club of the Memorial Church. The speaker of the evening was Field Secretary Carr. Rev. J. Wesley Loftis was the conductor for the initiation. The ritual was deeply impressive and the boys received their arm bands, the insignia of the Page degree.



Not for the sake of the gold,  
Not for the sake of the fame,  
Not for the prize would I hold  
Any ambition or aim.  
I would be brave and be true  
Just for the good I can do.

Give me the thrill of the task,  
The joy of the battle and strife,  
Of being of use, and I'll ask  
No greater reward from this life.  
Better than fame or applause,  
Is striving to further a cause.

—Edgar Guest.

What a cause enlists the loyalty and devotion of more than 40,000 Guild girls the world around—the cause for which Christ gave His life, "That they might know thee, the only true God, and Jesus Christ whom thou hast sent"! A beautiful opportunity to express our loyalty to this world-wide missionary cause is offered Guild girls with all others, young and old, in the denomination through the Maintenance Movement projected by the Board of Missionary Cooperation beginning January 29th. All of us who are working are asked to give the amount of our salary for one day or more to help make up in gifts to our N. B. C. budget the loss of those who cannot give this year because of unemployment. Isn't that a

glorious challenge? Some of you are teachers, some business secretaries or bookkeepers, others employed in other occupations, and one of us is an executive secretary, so let us all who belong to the "privileged class" enter heartily into this Maintenance Movement. Individual cards may be procured from your State Guild Secretary or from your state headquarters. The pledge card asks only whether you will give one or more day's salary, not the amount of money. Please write "W. W. G." on your card and mail it to your State Secretary that we may secure a report of the number of Guild girls cooperating.

Another project is known as "Givers of Record," which has been in operation since September and which many Guild Secretaries have been promoting. Send for the cards and a leaflet entitled "Important Announcement on Givers of Record" and go through the usual procedure of filling out and mailing to your State Secretary. This is to secure a record of all women and girls who are pledging regularly to current expenses and to missions through their local church. Up to January 1, 1932, the records showed that fifty per cent of the women and girls in the denomination were "Givers of Record," so speed up and get your reports soon.



One more suggestion. Send for the leaflet "I Ask Myself," prepared by Mrs. Moor, Mrs. Eulette and Miss Burton. Read those questions carefully and then check up and see if you as a Guild girl are measuring up to the high ideals of Christian living set forth in that message. It surely makes one think.

Our sisters in the Southern Baptist Convention are to celebrate their twenty-fifth anniversary in February. Their organization is similar to ours and is known as the Young Women's Auxiliary, Y. W. A. for short. One feature of their celebration is a program which will be broadcast over Shreveport, Louisiana, Station KWHH, February 11 from 7.45 to 9 p.m. Central Standard Time. Their national president, Mrs. W. J. Cox, will speak, the Dodd College Glee Club will sing, and their young people's secretary, Miss Juliette Mather, wrote that they would be most happy to have World Wide Guilders tune in. Perhaps some of us can get the station and listen in. Anyway we extend our hearty congratulations and promise that when we are twenty-five years old we will ask them to fly up over the Mason and Dixon line and help us celebrate.

*Faithfully Yours,  
Alma J. Noble*

### Guild Girls Everywhere

#### ROCK SPRINGS, WYOMING

Our W.W.G. has started the winter's work with renewed enthusiasm. At our last meeting we had girls of Japanese, Jewish, Spanish, English, Scotch, and Welsh ancestry, as well as our usual number of "American" girls. Ours is certainly a cosmopolitan group.—*Ruth P. Hughes.*

#### KATHERINE HOUSE, EAST CHICAGO, INDIANA

The realization of my hopes in regard to the Mexican girls came in May when we organized a Mexican Guild with 14 girls. We held an initiation service for both Guilds and invited the girls from Hammond to come over and give us the service. There were 50 here and our girls decorated the room, made programs and had refreshments afterwards. Now the Mexican girls want to return the favor to the Katherine House girls by having them for a party.



WORLD WIDE GUILD, BELL, CALIFORNIA

Much friendly rivalry is now being shown in the Reading Contests and in the new members being secured. Many of the girls have already finished the required reading for this year, thus assuring them of their second picture. One of the Serbian girls came to me the other day and said that since we had gone into the Training School one Saturday night in April she had decided that she wanted to be a nurse and go to the Training School for one year. She is a very fine, capable girl, and I do hope she may realize her dream.—*Elva Holton.*

#### ILOILO, P. I.

#### Baptist Missionary Training School

I am very sorry that our Guild last year did not send its contribution because of an oversight. So I am sending now ten pesos (\$5.00) which is really last year's gift. I think you are eager to know some activities done by our Guild this year. Although we are very busy in our class work, we give part of our time for the upliftment of our Guild. Our members are very enthusiastic in doing their part well. Our first work was sorting the Christmas postcards for Christmas gifts for the Sunday schools. In order that we could help our B. M. T. S. we raise chickens. Now the chickens are laying eggs and we are selling them. We are all very happy when we hear a hen cackle because we are going to sell her eggs again. Not only from the chickens do we get money for our school but we join with the Student Center

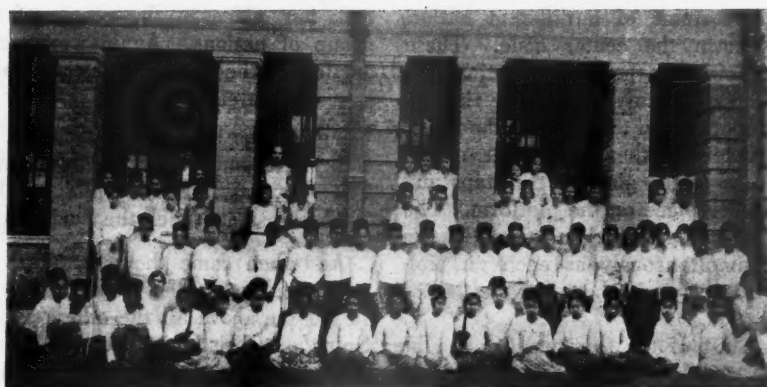
C. E. in dramatization in order to raise money for missions. At present we are making gowns for the Union Mission Hospital. We are making twenty gowns for the third class patients. And for our Christmas gifts we are sending Culion (Leper Colony) a small amount of money and to Sta. Barbara Leprosorium also. Now you see the work of our Guild here in B. M. T. S. Although our work is not so big, yet the world is smiling to have it and the Society is at her feet to receive it. In regards to our meetings, we are divided into three groups. Every group is in charge of a meeting when their turn comes. These few months we had very interesting programs because each group gave original drama of the country that they were to show us.

I hope that the remaining months will favor us with the help of God to take up some work for the betterment of the world.—*Perpetua Bagajoro.*

#### FOUR GUILDS AT BELL, CALIFORNIA

Although our church membership is small we have four groups of Guild girls. The first Thursday of each month we have a union meeting with missionary program, the last Thursday a White Cross meeting and the two between we have our reading and social evenings.

Last month the W. M. U. helped us with an Experience Social. Each Guild represented a foreign country, gave a short talk about it and then told how we had earned our money. The theme was "The Tie that Binds."



JUDSON COLLEGE STUDENTS, RANGOON, BURMA

December is our Christmas party. Each person will bring a gift, not costing more than ten cents, also a toy to give some little child in one of our Christian Centers. March will be our W. W. G. Camp Meeting in charge of the girls who attended the House Party at Pacific Palisades. By this program we hope to inspire more girls to go next June. The ladies have promised to entertain us in March.

Enclosed is a picture of our four groups together taken in front of our new church which is near completion. Our girls feel that part of this building is truly theirs because they are helping to pay for it, pledging to the new church with their missionary quotas.

CLEVELAND, OHIO

Last week-end was spent at a W.W.G. House Party at Madison. There was an Armenian girl there. She is one of the most interesting girls I have ever met. She brought her American friend into Sunday school and got her interested in church activities. Then she was responsible for leading her family to Christ. She is eager to give her life to definite Christian work but is hindered by the fact that her family is dependent on her financially at the present time.—*Henrietta Johnston.*

JUDSON COLLEGE, RANGOON

Let me thank you for the American Hymnals that you sent to us. We appreciate them a great deal and we think we shall never forget you for your love and regard for us. Unluckily for me, this is my last year, and worse than that this is almost my last day in Judson College. So, you see, I have lost the privilege of singing from those new Hymnals during prayer meetings.

You might wonder who I am. Let me tell you that I belonged to the W. W. G. of Morton Lane Girls' High

School, Moulmein, before I came to College and it is this interest in the same Guild as you are that makes me write this letter. I have stayed in this College for four years and I have just gone through my B. A. examination. We are now waiting impatiently for the results. I do not know whether I'll pass or fail. Whatever it is I am not coming back to College next year. I shall go and teach in the A. B. M. Girls' School, Prome, and if possible I wish I could create a W. W. G. there. Let us hope for the best. I might visit Judson College sometimes. I shall then obtain the opportunity of singing from those Hymnals. At any rate, please believe that my thoughts are with you. With much love—*Flossie Risha.*



MRS. H. W. ARTHUR, MONTANA GUILD SECRETARY, WITH CHIEF MIKE BERRY CHILD OF THE BLACKFOOT TRIBE

OSAKA, JAPAN

*Baptist Bible Training School*

One of the happiest things for us to remember is the Christmas joy we brought to the brothers and sisters of the Leper Hospital which is in the outskirts of Osaka. When we arrived we were led to the hall where many children and grown-ups gathered to have a Christmas service with us. First we had a program for the children. Interesting stories were told and songs sung. Then Santa Claus brought them boxes of candy (the boxes were made by the Guild girls). Then we had a meeting for the grown-up people. We sang hymns together. I have never heard such joyful voices as I heard from these poor sick people. After that the pastor's sermon and we had prayer together. Never have I heard such earnest and sincere prayers. Instead of encouraging them we seemed to be strengthened by them. After the meeting we visited every one of the sick people. There are about 600 in all. They were very glad and grateful to us for calling. It made us feel sad that we were not allowed to go near them and to talk more intimately with them. Yet we were very happy to bring Christmas joy to those who are secluded from the world but are still God's children whom He loves. They are also our brothers.—*Yuriko Iida.*

NELLORE, SOUTH INDIA

World Wide Guilders send greetings to you. Our Seniors go out this year with a knowledge of our work and have said that they are going to organize Chapters in their own villages where they will work as teachers. Even some of our girls who are not Baptists say that they will organize W. W. G. Chapters. The big work that the Guilders have done is to continue to carry on the Crusader Band and this has flourished this year.

Each Guild girl has taken her turn in helping in the worship service we have in our own school on Sundays. Twice on Sundays we meet together and are learning how to act in church service. It is the only place where such is taught and it is so necessary that we learn reverence.

This year we started Parents' Day. How glad we were to welcome the parents of our children as they came to us on November 30. Many came long distances, but they did not seem to mind the travel since it meant see-



ing their children whom they love so dearly, and also gave them a chance to see the building and place where the children come each day, as well as some of their work. We had a good time. The World Wide Guilders helped in a big way. The decorations were put up by the two older Chapters and were beautiful. The large Christmas tree out in front of the building was the prettiest we have ever had. The Junior Chapter gave a drama. The parents had a good time and asked for such a day again next year.—*Fannie J. Holman.*

#### REDLANDS, CALIFORNIA

I want to tell you of some of the things the girls of Evodia Chapter, Juniors, Redlands First Church, have been doing. Last spring Martha Lewis won the award of \$5.00 for poster advertising the District meeting at Santa Barbara. Virginia Freeman, president of our Chapter, won first award in the State for her Theme. Five of the girls attended the House Party at Pacific Palisades and again Virginia won a first prize for her note book. For increasing interest and enthusiasm the Counselor of this Chapter prescribes a good big dose of House Party. We had a Summer Christmas Tree in our lovely Park, decorating a living tree with all kinds of shining things, sang Christmas carols, told Christmas stories, and brought 25 gifts for 25 girls and have sent them to Miss Inez Crain, Henzada, Burma. We meet every two weeks, alternating a missionary meeting with White Cross.

The event to which we are looking forward so interestedly is our Fall Associational Rally at Redlands. We have the promise of an old mansion now unoccupied to house our guests, and we are asking all Guilders to come dressed as their pioneer grandmothers would come, bringing their own blankets and tin dishes. Gail Hotchkiss is to be our speaker.—*Margaret Mitchell.*

#### Flag Raising, a Thrilling Processional

By JANET GILBERT

Secretary, Otterbein Guild, United Brethren

As the strains of music from the violin and piano were heard, two girls in white flaring robes took their places, one on each side of the platform at the steps. Then the processional of a Filipino girl, an African girl, and American girl and eleven other girls, each

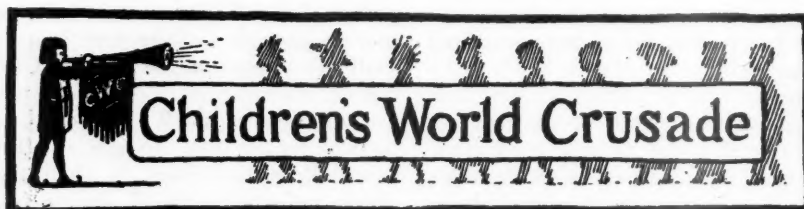
in the costume of a different nation, came down the center aisle. These came slowly so that our attention was focussed upon only two at one time as they separated in the front of the room, each receiving the flag of her nation from one of the girls on the steps and taking her place on the platform. The girls in the balcony then raised the two flags simultaneously as each girl followed eagerly with her eyes the flag of her nation.

The last of the fourteen flags to be raised was the American flag, which, of course, thrilled us and brought us to our feet. It truly was a beautiful picture to see the fourteen girls in costume and above them floating in the air the fourteen large flags. The picture presented was made more beautiful as a girl, representing the spirit of Christianity, with stately tread came down the aisle, received the Christian flag and

took her place in the center of this group of nations. Again we were on our feet as the Christian flag was raised as a quartet sang:

Fling out the banner, let it float,  
Skyward and seaward, high and wide,  
The sun that lights its shining folds,  
The cross on which the Saviour died.

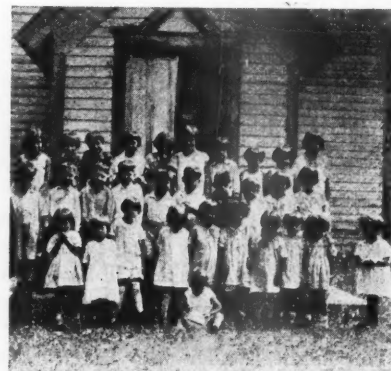
And then came the most tense moment of all when the Christian flag was raised far above all the others and the Spirit of Christianity stepped forward and gave the lines of the beautiful hymn, "In Christ There Is No East or West," and closed with the prayer: "O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen."



#### Varied Material

In a letter which came to me this week was this sentence: "With so much varied material we ought to be able to keep the children interested. My difficulty seems to be in the matter of selection." That is a true statement and it gave me joy to read it. I immediately began to think of the days fifteen years ago when we had very little in the way of study material for children and nothing at all of such helps as pictures, maps, plays, paper dolls, gift projects, graded stories, etc. It is a great day to be doing work with children. Never have we had so much to work with and never have we had children so wonderfully equipped in some ways and so woefully neglected in others. Their general information about the world is broader, but we miss the culture that came from regular hours spent with Christian parents at home, talking about the teachings of Jesus and His desires for us. Our children today are just as sensitive to Jesus' influence as ever they were and they look more and more to the leaders and teachers in the church for direction and help in following Him.

This morning the theme of the devotional service conducted by the Federal Council of Churches over the radio centered around the children. The clergyman, whose name I did not get, prayed that we all might have a more understanding appreciation of little children and the fine qualities that are peculiarly theirs, vigor, enthusiasm, joyous responsiveness, willingness, happiness, optimism, cheerful anticipation for tomorrow, trust and confidence in their parents and teachers. He also prayed for "those who have the high



CRUSADERS ON THE TONAWANDA INDIAN RESERVATION



privilege of giving them their first impressions of God."

As we begin a new course of study, as most of us will this month, let us be mindful of our privilege. I am recommending as our Home Mission study book, *Better Americans No. III* (75c). In this book we shall discover how the church has been able to provide for the children of our country a chance to go to school, to play, to work, to be taken care of in sickness. The leaders will get some wonderful background material for these lessons from *God and the Census*, by McLean, the author also of *Jumping Beans*. The maps and pictures listed in "What Every Leader Should Have," are almost indispensable.

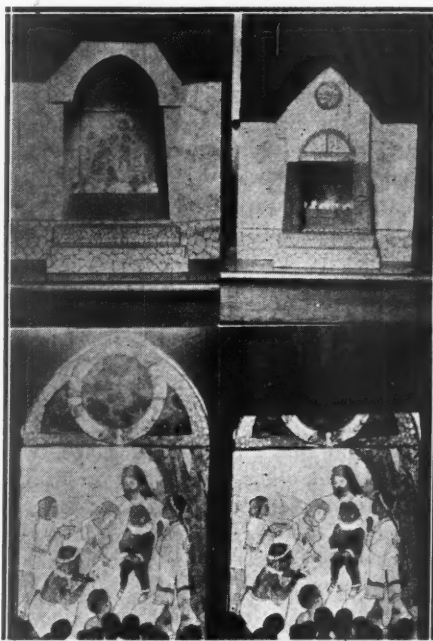
In the magazine "Children's Leader," Junior Society section, beginning this month there will be a set of programs written by Mrs. Comstock based on *Better Americans No. III*. These together with the Session Suggestions in the book itself will insure a very helpful and interesting study. Why not have an excursion some day in the spring to the open spaces and fields in the country and get acquainted with some children who live on farms and will be happy to play the host to boys and girls who know so little about the joys and the hard work of a farm family. Plan the excursion late enough to be sure that they will see some little chickens, lambs and calves.

*Mary L. Noble.*

### News from Our Missionaries

#### PHOENIX CHRISTIAN CENTER

One surely needs ingenuity in these days. Recently we gave a cambric picture book to one of the little girls to take home, and a few days later



SCENES FROM THE CHURCH CONSTRUCTED BY COLD WATER, MICHIGAN, CHILDREN. SEE JANUARY MISSIONS

she appeared with a new dress—her mother ripped up the book, pieced it together and, behold—a creation!—*Leona C. Moore.*

#### JULIAN AND THE KINDERGARTEN AT PUEBLA, MEXICO

Julian is one of the new members of my kindergarten group in Sunday school. His mother works in the hospital. One of the nurses invited him to attend Sunday school. His mother gave permission, and Julian is always ready to go Sunday mornings. Frequently when I go to the hospital Julian opens the door for me and asks, "Senorita, when is church?" When he returns Sunday noons he remarks, "Now there will be no Sunday school for a whole week." Some of the chil-

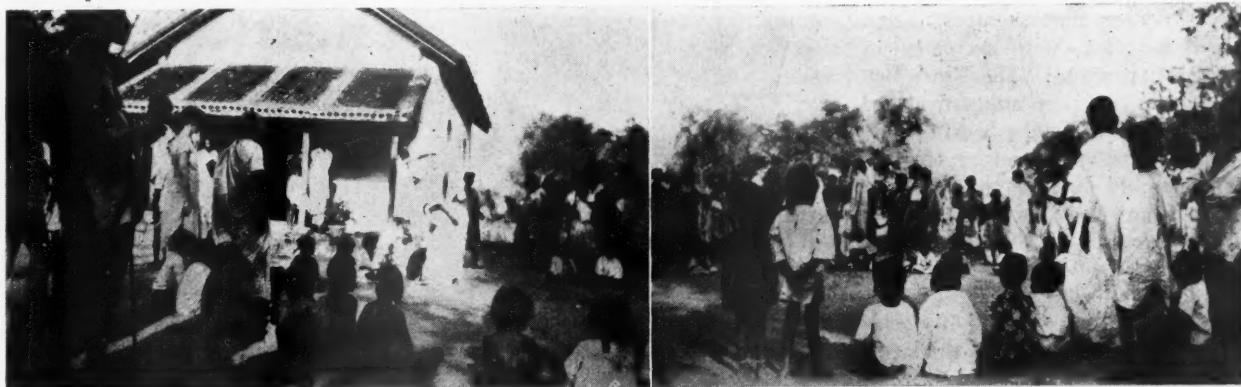
dren brought flowers to Sunday school and we talked about the beautiful flowers that grow in God's out-of-doors. After that Julian insisted that he must take flowers to Sunday school. He was so insistent that he won his way with the nurses and for a number of weeks he brought flowers from the hospital garden.

Last Sunday there were 30 children in the kindergarten. If this attendance continues, we must buy some more little chairs, in spite of the fact that the little folks are very generous about sharing them. It makes me much happier to have the inconvenience of more children than chairs, than to have the chairs without any children.—*Marjorie B. Hall.*

#### CHRISTIAN CENTER AT PUEBLO, COLORADO

Our kindergarten is growing quite rapidly. We have 32 enrolled and an attendance of from 28 to 30. All but five are Mexican, and of the five one is Japanese. They average in age from two and one-half to six years. Those who are six come to us in the morning and go to public school in the afternoon. The youngest child is the son of our Mexican pastor. For a long time he seemed to take no part in our songs or games. One day his mother told me about his singing at home and telling her everything we do at kindergarten. Now he has become more acquainted and takes an active part in everything.

At the beginning of the year we got a box which we called our "birdie box" and this we use for crumbs which we take to the park for the birds. At first it seemed that we never would get to the park with any crumbs, for our little human birds enjoyed them too much. Every time I went to the box



CHRISTIAN CENTER AT NELLORE, INDIA

I would find it empty. Soon quite an interest was aroused and we have been to the park twice to empty the crumbs—once we had to get a larger box.

Anita goes to public school kindergarten in the afternoon. One day she was absent and upon her return I asked if she had been sick. "Yes, I had the measles yesterday, but I'm well today," was her reply.

The first place the children, both boys and girls, run for in the morning is the corner where the dolls are kept. Several mornings a group have had a little party all their own. One little girl brings a tomato and they divide this up and eat with the doll spoons, and how they do enjoy it.—*L. Geraldine Yotty.*

#### Northwestern District News Letter No. 1

Mrs. Ewing, secretary of Northwestern District, has sent out the first News Letter to every C. W. C. leader and secretary in the District. It tingles with life and interest and will be of great use in binding the District together as a unit and in the good suggestions that are carried from one State to another. Knowing that other States will be glad to see what Northwestern District is doing, I am making some excerpts from it. The Letter is mimeographed and is to be sent quarterly, I believe.

#### Dear Friends:

First of all I want to tell you how much we appreciated your response to the September appeal. Many interesting and inspiring letters came in, which make us feel the News Letter idea is one you welcome and anticipate. May we hear next month from those who have not yet written, so that we may include their messages in the next News Letter?

And now for the messages. Mrs. Howard Johnson, State secretary of North Dakota, wrote: "The News Letter ought to be very suggestive and helpful. It is unusually worth while to 'swap' ideas and I rather feel the children would wax enthusiastic at hearing from each other. The two best things we did last year, I think, were these: we put two traveling libraries in circulation, and made an honor roll of those bands paying fifty cents or more per member. We think the last measure helped to send us over the top with our quota. Our literature

is out, and news of the fall activities is beginning to come in."

Mrs. McGregor of Fargo, North Dakota, wrote: "As I am superintendent of the Primary Department of our church, I am going to write you about the plan followed for the last three years. The entire department is organized as a Herald Band, and the current mission books taken up consecutively for six or eight Sundays in the fall and in the spring through the worship services. Much of the hand work is done during the pre-session period, and as we have the expanded session we are able to accomplish even more at that time, not only in making maps, villages, and other things, but in dramatization, retelling of stories, additional material used on studies, and planning various projects. In this way the entire department receives the missionary training, where heretofore only a dozen or more attended meetings regularly during the week."

Mrs. H. G. Jorgensen, Powers Lake, North Dakota, writes: "I am new in the work. We have 25 or 30 Crusaders

and Heralds and have very good meetings once a month. This coming Sunday we are giving our program upstairs in place of the Senior B. Y. P. U. and expect to have a good missionary program on India. We are using the study book *Open Windows*, and also the maps and materials that go with this work."

Mrs. E. H. Clark, state secretary of South Dakota, wrote: "I know nothing of C. W. C. and missionary methods for children other than any woman can know if she will only study and then begin to put in practice the things she studies about. We have such thorough directions, such a host of materials. C. W. C. had an Exhibit at the Fiftieth Anniversary of South Dakota Baptist Convention, October 6-9. And such an exhibit! There were the African village, the baby blankets and lovely baby sacks so neatly made, dollies, doll beds, note-books, wall friezes, posters, and other things, all showing such neatness. It was not hard to visualize earnest, enthusiastic, busy little bodies at work over these beautiful, attractive objects.

(Continued on page 125)



CANNONSBURG, PA., CRUSADERS AT 1931 RALLY



## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH FENSOM

Literature Bureau, 152 Madison Avenue, New York, N. Y.

### A Timely Program

The following attractive program on Stewardship was received from the First Church, Ogdensburg, New York.

Upon arrival at the meeting each member was given a card of admission, bearing on one side the following:

#### A DEFINITION

"Christian Stewardship is the absolute acceptance of the Lordship of Jesus Christ with its consequent administration of the whole of life under the will of the Father and Owner and in partnership with Jesus Christ."—*F. A. Agar.*

The program appeared on the other side, as follows:

Stewardship of Life—Thankfulness, Talents, Time.

Prayer—Thy Kingdom Come (Matt. 6:10).

Hospitality—For thereby some have entertained angels unawares. (Heb. 13:2).

Possessions—What hast thou that thou didst not receive? (Cor. 4:7).

After the devotional service, which included the reading of the Romans 12, the question of Stewardship was discussed, point by point, as outlined in the program. The singing of "Take my life" concluded the program. When refreshments were served, English walnuts were passed. These proved to be of an exceptional variety, each shell containing a strip of paper on which was written a question for discussion. Stewardship leaflets were distributed.

### Seeing Washington First

When the leader, in imitation of a conductor, sang out her "all-aboard," about eighty-five members of the Baptist Women's Society in Yakima boarded the missionary train and were conducted on a tour of their own state. A porter greeted the guests at the door, cared for all baggage, and directed them to the waiting room. When the doors to the dining room were thrown open, and another genial porter called out, "First call for lunch in the dining car," all were happily surprised at the unique appointments. Tickets were given to the guests, and all found attractive accommodations in the Pull-

man corresponding to the ticket number. After the devotional service, the conductor tuned in on the radio. From behind the scenes came the announcement of the station and numbers to be rendered. One member told of two missionaries whose birthdays occurred on that day, and prayer was offered for them. At one of the numerous stops, a member who had been investigating missionary work, boarded the train, and gave a very interesting account of her findings. After another radio selection, the porter came through the train delivering telegrams from Baptist leaders in the state, conveying greetings and helpful messages. As these were discussed, much worth-while information was given to the guests.

### A New Worship Service

"Thou shalt worship the Lord thy God, and him only shalt thou serve (Matt. 4:10). "Prayer," said Pres. Charles W. Eliot of Harvard, "is the greatest achievement of the human soul." The act of worship is the most solemn and significant act which a man performs. He becomes like that which he worships. His inner self goes out in desire for that which he has made his god. This is true whether a man's god be money, or power, or knowledge, or social position—or the God of Jesus Christ.

The object of worship is a realization and a use of the Spirit of the living God. Unless the presence of God is made more real to us by our service of worship, it has failed. Unless, as the result of our service, we are enabled to live better, our service has failed. "Prayer operates only in the atmosphere of intense desire." Prayer is not so much the words of our mouth as the meditation of our heart. Christian prayer is a quest, not for things, but for a spirit.

The following service of worship has been prepared in the hope that our prayers may be led upward and outward, and not inward, thus to send our influence to the farthest reaches of the kingdom of God. "The Book of Remembrance" is suggested to help us achieve this. We pray, "Thy kingdom come." In that little book there

is a very real manifestation that God's kingdom has come, is here. The most helpful results will be obtained from the service by following it through. The use of the birthdays will bring to your service workers from the ends of the earth."

This is the foreword to an inspiring Worship Service prepared by Rev. Edward A. Estaver for Adult Class:

Open Music. Play reverently the first hymn which is to be sung later.

Call to Worship. Use any suitable verses of Scripture, responsively or in unison. A suggestion:

Leader. The Lord is my light and my salvation.

People. Whom shall I fear?

Leader. The Lord is the strength of my life.

People. Of whom shall I be afraid?

Leader. The Eternal God is our dwelling-place.

People. And underneath are the everlasting arms.

All. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer.

Leader. Let us pray. (Pray together the Lord's Prayer.)

Hymn. Sing the one played for the opening music.

The Book of Remembrance. Suggestions to the leader: Turn to the page in the Book of Remembrance which shows the date of the meeting. If you prefer, use any page of the coming week. Read aloud the title and subtitle at the top of the page. Read the names of the workers, unless the list is too long. Read, or perhaps better have someone else read, the comment on the work.

Prayer of Intercession. Have another member read the suggested object of prayer and pray briefly with that object in mind.

Scripture. Have another member read the suggested passage of Scripture.

Birthday Remembrances. Have either one person or several simply mention the work in which each person is engaged whose name appears in the birthday list. This will be of greater value than at first appears, as it will widen the horizon of the worship of your people. If the names of the workers listed at the top of the page and the names of those having birthdays are written on a blackboard, it will help your people visualize the international aspect of the kingdom of God.



**Your Own Book of Remembrance.** Inquire about your own sick, sorrowful, or those in special need. Congratulate those having birthday anniversaries during the week.

**Prayer of Remembrance.** A special petition for God's spirit on those who are celebrating a birthday anniversary, and for comfort and strength for the troubled.

**An Event to Remember in Christian History.** Read the historical event in the sentence at the bottom of the page.

**Worship and Gifts.** Make this giving of money the act of worship which it is. Special Music may be used as the offering is being received, or one or two stanzas of a worshipful hymn.

**Prayer of Dedication of the Offering.**

### Pageant Building

Dramatizing the study book is most profitable, either at the beginning or the close of its perusal. The pageant written by Mrs. J. E. Myers, for the First Church of St. Albans, W. Va., showed the progress of a convention called to consider whether or not foreign missions were proving worth while. There were called successively Mrs. Ming, Pilley Kim Choy, Dr. Ma Saw Sa, Michi Kawai, Mrs. Abbie Shah and Mrs. Emilia Saorid, each of these telling not only of her own work but that of similarly employed workers of the respective lines. The book was thus summarized dramatically, and the audience, accepting the evidence of the witnesses, expressed its opinion of the possibility of people of other lands becoming most truly Christian.—E. S. A.

### Ready-Made Programs

**Costly Offerings.** A dramatization based on "Stewardship in the Life of Women," good for either an afternoon or evening program (price 10c).

**Tableaux on "The Splendor of God."** These were first presented at the Northern Baptist Convention in Denver, but have been re-issued because of the demand for material relating to Burma (price 5c).

**Blessed are the Peacemakers.** This is the outline of a fine program requiring an hour and a half. There are seven divisions—Devotional Service, Interrelationship between Missions and Peace, Some of the Ways to Insure Peace, Responsibility of Christians to Foster the Will to Peace, Special Hymn, Questions for Discussion, and Prayer Against War (quote from "Prayers of the Social Awakening").

A bibliography of books and pamphlets for the development of the topics is given. Programs 2c a copy, \$1.75 a hundred.

**Rural Life Programs.** Dramatized programs on "The Rural Billion" and other texts. The Pied Piper summons speakers from India, China, Burma, Japan, and America to tell of the geography of "the rural billion." A Council of Nations brings out facts concerning their education. A dialogue between Mrs. Then and Mrs. Now tells of their work-a-day life. The last program is in the form of a mock trial, "State of Justice vs. World Christian." Price 25c.

**How to Use "Christ Comes to the Village."** A booklet of suggested programs, study plans and plays. The dramatizations alone are worth the cost of the book. One in particular, "Living Water," is most effective.

**Hold Fast in Prayer.** The special interdenominational program prepared for the World Day of Prayer, February 12, 1932. Price 2c.

### Gleanings from the Year Books

The Woman's Society of Inglewood Heights Church, Inglewood, California, has for its slogan "Know your missionaries and their fields."

A Progressive Party at First Church, Battle Creek, Michigan, presented the "What, Where, How and Why" of *The Second Survey*.

Devotional topics from First Church, Denver, include "Prayer and Consecration," Matt. 25:14-30; "Thanksgiving," Psalm 75:1; "Resolutions for Good," John 9:4; "Patriotic" (February), Psalm 33:12; "God's Gift of Spring," Matt. 6:28; "Music," Ephesians 5:19; "Our Children," Luke 18:16; "The Harvest," John 15:8.

In "Making Our Standard Life," the points of the Standard of Excellence were presented by members of Warsaw, Indiana, Society. As a roll call response, each member was asked to give "A Helpful Suggestion for our Missionary Society." The same Society had a program on *Missions Magazine*, "Black and White and Red All Over," based on the various departments: In the Vestibule, Note and Comment, News from Mission Fields, etc. Roll Call topic: A Fact from *Missions Magazine*.

"The Covered Wagon" was a Home Mission Anniversary program given at Riverside Church, New York City. One of the members impersonated the wife of John Mason Peck, telling in the first

person the fascinating story of *Van-guard of the Caravans*. This was followed by a summary of the work and fields of the Home Mission Societies. "Blessed is the nation whose God is the Lord" was the selection chosen for responsive reading. "The Church in the Wildwood" was sung as a solo. The members who took part were dressed in costumes of the period covered by the book. Miniature covered wagons, each with a cargo of home mission leaflets, were distributed to the members.

Special days, missionary prayer meetings, and the date and subject of each of a series of missionary sermons are listed in the *Missionary Calendar of First Church, Wheeling, W. Va.*

"Convincing the one who does not believe in missions" was one of the program topics of the King's Daughters of Second Church, Holyoke, Massachusetts. *Neighbor India* and *An Uphill Road in India* furnished the arguments.

Two programs, "Reminiscences of Aunt Elizabeth," were given by the Woman's Society of Chase Memorial Church, Springfield, Massachusetts. The leader had an old album, in which were the pictures of the different characters portrayed in the book, *A Cloud of Witnesses*, and as she turned the pages of the album she recalled the story of the person pictured, telling it in an interesting way to the assembled group.

### Timely Topics

The devotional service is given a prominent place in the programs of the Missionary Societies of the First Church, Canton, Ohio. The topics for the current year are: A Model Woman, The Woman with an Hour, An Influential Woman, A Thoughtful Mother, A Business Woman, A Hidden Woman, The Woman with a Costly Offering, The Woman with a Message, and A Woman's Romance. These were based on two books, *Stewardship in the Life of Women* and *The Studies of Famous Bible Women*. The study books, *From Ocean to Ocean* and *Overseas*, are the source books for the missionary programs. At each meeting, the music chairman tells the story of a selected hymn, after which it is sung, either by the group as a whole or as a solo. The societies have eleven Prayer Group leaders, who are responsible for the prayer service which precedes each meeting. These groups use the "Book of Remembrance."

## Children's World Crusade

(Continued from page 122)

And am I proud of my South Dakota children? Yes. And do I appreciate the cooperation of the corps of leaders? Dear leaders, you are the ones who are responsible for the good work of our South Dakota C. W. C. Rev. Bayles has asked us to cooperate each year from now on in a yearly exhibit at State Convention, and there is to be worked out a system of ribbon awards, giving credit for neatness, usefulness, adaptability of design, etc. Do you think this is a worthwhile undertaking? The Union Center Crusaders are having some special meetings at the parsonage for hand work. They are making things for Christmas presents, both for their own parish and to send away. These are some of the things: large envelopes made of wallpaper samples lined with plain paper of blending color. In these are placed picture puzzles, which are also made, and the Dolly Dimple cut-outs, book marks, towels, and pencil holders containing pencil. The holders are also made of the wallpaper, lined with different shades of plain paper. These are really attractive. The 50 books in our traveling library are nearly all out. We feel very proud that Miss Mundt of the first story in "Magic Missionary Mobeel" is a South Dakota girl. A lot of us hunted up all the nickels and dimes we could to help get beds for the little tumbling outers. It was a boy who said that was what we had better do first."

Mrs. J. V. Olsen of Trent, South Dakota, wrote: "We have our C. W. C. mission stories and offering in connection with our Junior Sunday school. Of course the children miss out on hand work, but we lack leadership to carry it out any other way. Our children bring their offering to missions every Sunday. Last year we ranked the highest in missionary giving of any children's organization in the State. We hope to do equally well this year. Our Association lacked twenty cents of raising their quota of \$98. Had I known in time that we were so near, we certainly would have had that."

Wisconsin has a new State Secretary in Mrs. E. G. Hamley, Milwaukee. Henceforth, it gives promise to be on the map. Mrs. Hamley has done successful C. W. C. work in Reedsburg, Wisconsin, where her husband has been pastor until recently. We shall

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reserve word from her until the next News Letter, when we hope also to have a special message from Mrs. William F. Olsen, secretary of Minnesota.

## BOYS' &amp; GIRLS' COLUMN

Waverly, Iowa.

My dear Miss Noble:

Our C. W. C. was organized about two years ago. We are getting along very well, and all of us like it. Our Sunday school teacher, Mrs. Dillon Hall, has charge of it and all of us like her. We have the same officers in our C. W. C. as in our Sunday school class. They are president Betty Weikert, vice-president Evelyn Eichmann, secretary and treasurer Lois Poorman. We meet the first and third Saturdays of each month and each time two of the girls serve refreshments. We have made scrap-books, dressed dolls, and brought old clothes and things not needed any more to send away at Christmas. All of us like doing this work and I know we shall enjoy doing it more as we find more of it to do. As my letter is getting long, I had better close.—Lois Poorman.

+

## Important Notice to Question Box Contestants

A larger number than ever before sent in answers for 1931, and at the close of the contest MISSIONS found itself overwhelmed, not only with the clerical work involved but financially as well. We do not want to lessen the interest in the Question Box. It is unique in stimulating a thorough reading of each issue and in impressing important facts. Instead we will challenge our readers to higher excellence, and we believe they will welcome this with fine spirit. For 1932 on one prize will be awarded, and that for perfect answers in every issue throughout the year. There will be no second prize. One mistake in any issue will eliminate the rest of the answers from the contest. A prize winner may choose between a subscription to MISSIONS or a worthwhile missionary book. Answers should reach us not later than January 1, 1933. We realize that this is an experiment and a drastic rule. But this is a drastic period we are in.

In January a typographical error appeared in question 17, which should have read: "What Baptist church was organized on June 25, 1855," instead of "January 25."

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### Program for the Northern Baptist Convention at San Francisco

The Committee on Program for the Northern Baptist Convention to be held at San Francisco, July 12-17, 1932, makes the following preliminary announcement.

The general program theme for the San Francisco Convention will be, "Shall We Be Christians?" The Committee has chosen for the Convention text the familiar words, "Why call ye me Lord, Lord, and do not the things which I say?" and "He that hath my commandments and doeth them, he it is that loveth me."

There will be four noon hour devotional services as at other Conventions. Dr. George W. Truett of Dallas, Texas, has accepted the Committee's invitation to conduct these four services.

In relation to the general program theme, several topics have been included, namely, "The Challenging Christ," "The Laboratory of Life," "The Cost of Conquest," "The Sovereignty of Service," "Christians in Obedience to Law."

The forum feature at the Kansas City Convention, because of its success and because requests have come for its continuance from all sections of the constituency, will be repeated at San Francisco. Three subjects of major interest will be outlined by competent speakers with a full hour in each case for opportunity for discussion from the floor. The topics chosen for the forums are respectively, "Shall we be Christians in our Industrial Order?", "Shall we be Christians in our Home Life?" and "Shall we be Christians in the Family of Nations?"

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The first afternoon and evening sessions will be devoted to the centenary celebration of the American Baptist Home Mission Society. At its Chicago meeting, the Executive Committee of the Convention elected Dr. Charles L. White, former secretary of the Home Mission Society, as Convention preacher.

Ample provision has been made for business sessions and for addresses by missionaries and the Convention will close with the usual consecration service of newly appointed outgoing missionaries.

As soon as acceptances have been received from speakers invited by the Committee the full program will be published.

On behalf of the Committee.

C. O. Johnson,  
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Secretary, New York, N. Y.

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**The American Baptist Publication Society.** William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

**Women's American Baptist Foreign Mission Society.** Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

**Woman's American Baptist Home Mission Society.** Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

**The Ministers and Missionaries Benefit Board of the Northern Baptist Convention.** P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

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### First Impressions of India

By J. P. KLAHSEN OF MADIRA

This is my first time to write about the work in this field, which until recently was closely connected with the name of Dr. F. Kurtz, now transferred to the Secunderabad field. Before Dr. and Mrs. Kurtz left here they received many expressions of gratitude from the Indian Christians, and touching farewell meetings proved the love of many who had been associated with them during their many years of service in this great field. Now Mrs. Klahsen and I are here to continue presenting the message as revealed by our Lord, to the many who are waiting for it.

As a first impression after having become a little acquainted with the country and people I would mention the vastness of the problem confronting the missionary. The present population is over half a million. Among them a little over 3,000 are members of our Baptist churches; not quite as many counted as belonging to other denominations. The rest are Hindus, Mohammedans and outcasts. The people in this district, if judged by Indian standards, are more or less prosperous. The Indians need very little "to make both ends meet." The most distressing factor I observe is the Hindu religion with the caste system involved and all that goes with it. The adherents of this religion are slaves not only to sin but to tradition. I have heard it more than once from the lips of educated Hindus as an answer to my question, "If you see the folly of your religious system why do you not throw it off?" Their reply is that although their convictions may be different, yet for that something which may be styled "the Hindu moral and religious code" as developed through successive generations and to which the majority of them stick tenaciously, they will not dare to break away from that system. Social ostracism and all that involves in this country seems to be too great a price to be paid for the new life as offered by our Lord. Yet there are many indications at present, that by the help of God a break will result somewhere soon, and then many will be encouraged to come out and take an open stand for their convictions. India is in dire need of a fearless and truly Christian reformer coming from her own midst, and who in virtue of this fact will have the key to the hearts and minds of the people.

Before Dr. Kurtz left this station I had the privilege of touring part of the field in his company. Our visit was taken by many of the Christians as an occasion to show their appreciation to the missionary who was leaving and extend their welcome to the new missionary. In some cases

quite elaborate preparations had been made. Arriving at the village or town where the meetings were going to be held we were garlanded and taken with music and much shouting and shooting of play guns to the meeting-place of the Christians; and in order to prolong the time of the procession they took us in a zig-zag fashion through the streets. Though this is not the kind of reception coveted by the missionary, our Christians sometimes give way to their feelings and try to show their appreciation of the fact that they are no longer despised outcasts. With the advent of Christianity their civil rights have been restored to them and they may now publicly show their appreciation.

South India at this time of the year (October 25), looks its best. The rainy season is almost over and a magical change in nature has taken place. While a few months ago

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grey was the color of the day and the country was basking in the rays of a tropical sun, now the trying heat has given way to a more moderate temperature and green in nature has become the color by preference. Many a prosaic Indian hut has become "the house beautiful" in virtue of a vine bedecking kindly the ugliness of the simple structure. And that creeping plant at the same time provides the "fresh vegetable" in the form of gourds. In fact it is the only fresh vegetable available to the Indian. The fields have been sown to rice and various kinds of Indian grains now display all the shades of green in contrast to the blue of the skies overhead. And mornings and evenings the going and coming sun displays the most beautiful shades and colors on the edge of the skies.

Two weeks ago I was present at a baptismal service in Bezwada where we have a self-supporting independent Baptist church. Sixty-two were found ready to follow the Lord in the ordinance and were baptized in the nearby canal. It was an impressive sight and took place in a centrally located part of the town. The Christian community in Bezwada is enlarging and there are signs which call for the organization of a Second Baptist Church to meet the need in that growing town.

The Telugu Baptist Convention was held this year in Vinukonda and adopted as a motto the words of Christ: "The fields are white already to harvest,—but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

#### Indians Learn to Bear One Another's Burdens

Our older Indians at Pryor, Montana, are beginning really to grasp the meaning of "bearing one another's burdens." An advisory board was recently organized and at our last meeting I merely suggested a few things that needed to be done about the chapel and the grounds. Immediately the men decided to do the work, and before quitting time

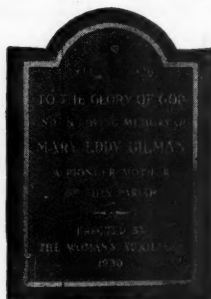
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### The Ministers and Missionaries Benefit Board of the Northern Baptist Convention

152 Madison Avenue, New York, N. Y.

the next night the foundation under the church was thoroughly repaired. Now they are making plans to build or fix the foot-bridge over the creek so that those who walk to the Mission need not be afraid of falling into the water. We also have material for the big bridge that cars and wagons must cross in order to reach the chapel. One member of the committee said, "It isn't a good time of the year to fall in there." I think that the first warning I received after coming here last year was, "Be careful when you drive over that bridge." Now we are going to have a new one and I won't have to gasp when I drive over it.

At our Thanksgiving service, one of the older men stood up and tried to tell the members that they all have a responsibility and a work to do. He said, "When you come before the judgment and the Master asks you what you did down on earth to get into heaven, you will have to say, 'I sat and folded my hands while the missionaries worked.' Then they will tell you that you are in the wrong place. You know our old custom was that when anyone dies, we could go to that home and take everything away. Now here is a widow lady that only a few days ago lost her son and she is sad, but still we made it harder for her by going and taking all her earthly possessions, her clothes, her bedding, her dishes and everything. Jesus wouldn't do that. He went about doing good and we should also do good. Jesus said, 'I was hungry and ye gave me meat, naked, and ye clothed me.'" "So," Jimmie added, "let us now show our sister who is in sorrow that we love her and sympathize with her. Let us give her gifts." Several women took one of their blankets off and gave them to her and some gave money and others gave food and dishes.—*Mary Murry.*

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No publication I know of contains so much valuable information along missionary lines, adapted for use in all church organizations, as does MISSIONS. I cannot do without it.—*Mary Mills Porter, Buffalo, N. Y.*

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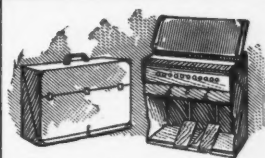
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